

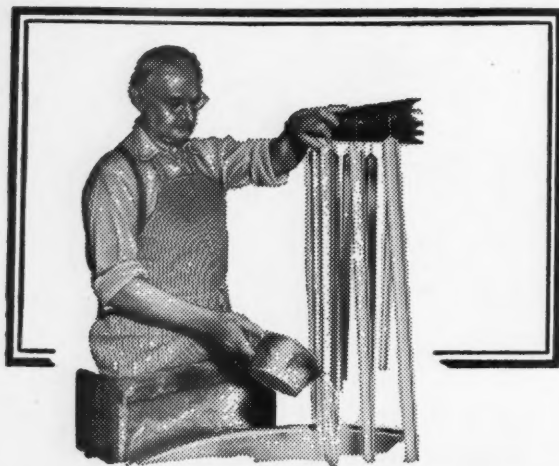
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November 19, 1960

# America



V. 104  
No. 8

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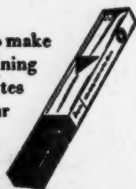
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# America

*National Catholic Weekly Review*

Vol. 104 No. 8 November 19, 1960 Whole Number 2685

### This Week:

The People's Choice .....	257
Orthodox Reaction to the Council .....	260
Herbert J. Ryan, S.J.	
Williams and Myopia .....	263
Robert Boyle	
A Student From Abroad Speaks His Mind .....	265
Francisco F. Claver	

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# Correspondence

## Highlight the Positive

**ERROR:** May I thank all the people who wrote in reply to my recent letter (10/1, p. 1) questioning what was being done of a positive nature to fight the Communist inroads in Asia and Africa, particularly through the education of people from these countries. Needless to say, I was happy to learn of the good work.

However, please do not blame the daily press for failure to give Catholic efforts the publicity these efforts deserve. I do read the Catholic press—that was where I saw the great waves of protest against abolition of the so-called loyalty oaths in scholarship programs. And I must sadly report that the wonderful programs which Catholic colleges have in offering scholarship aid to Asians, Africans and others do not seem to interest the editors of the Catholic press nearly as much good, old-fashioned, muscle-flexing, anti-Communist shouting.

Would it be out of order to suggest that the news section of the NCWC assign a reporter or two to do a comprehensive study of what Catholic colleges are doing in the field of opening their doors to students from other countries, and then to distribute this article or these articles to both the Catholic and daily press, and see what happens? I may be a radical, but I still think that communism will be licked and buried by offering God's children *both* pie in the sky and pie in the belly. And I really believe that the Catholic colleges and universities could do a wonderful job.

JAMES B. KELLEY

Uniondale, N.Y.

## Sex, Theory, Aspirin

**ERROR:** Reading your editorial on "Sex and Human Reason" (10/29) gave us a headache. Aspirin put us to sleep. We had a dream. We borrow Prof. Roscoe Balch's October 22nd invention, the rocket of a pragmatic Anglo-Saxon and rational Latin mind. We warm up the apparatus for a trial spin.

We take off. We have to drop the burden of proof in order to get off the ground. We soar up to Fallacyland, where the people are either Catholic-Latin types or Protestant-Anglo-Saxon types. We hear their tribal cries: "Protestant pragmatism! Catholic essentialism!" We wonder what's become of Catholic existentialism, but we're dizzy from our fast flight from reality. We need a guide, to help us get around in thin air up here.

Our guide tells us how to treat the natives. "Protestants are not going to yield to invocations of the natural law: their minds simply don't work that way." What peculiar people! We'll avoid them.

There's something special about the Catholic tribe, to which our guide belongs. "For the Catholic mind," he tells us, "theory rules practice." This is interesting. We ask him to explain. First thing we know, we're all mixed up in something he calls a "debate."

This isn't a real argument, we discover. It's more like a game. Our guide answers his own questions, and every time he does, he scores a logical point. He's a good player. He makes believe that there is a Protes-

tant in the contest, but the Protestant isn't allowed to ask questions, so our guide wins.

We forget to mention that every debate has to have a subject and a purpose. The subject of this one is birth control, which is merely an illustration of how in the Catholic mind theory rules practice. The purpose, our guide says, is "to ascertain the intellectual premises of the Protestant position." We're dumb. We thought our guide knew all along that they were pragmatic. Then we get it. He's smart. He's the moderator and debater. This is a game he can't lose.

He invites us to play. "What reason," he asks us, "founded on objective reality and imposing an obligation on the reluctant human will, demonstrates why a man must choose a woman (*not another man*) for his mate and cleave to her (and her alone) in a permanent union?"

This floors us. We ask him please to repeat the question. "Think," he tells us,

Joseph B. Schuyler, S.J.'s

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"think theoretically." We can't. All we can say is—well, any good doctor could tell you why men prefer to marry women, and vice versa.

That tears it. We italicized when we should have theorized. Our guide ends the "debate." The final score is: "Until Protestant theory offers an equally satisfactory answer [to the theory that procreation is the primary natural end of sex], Catholic moralists are not likely to take any Protestant argument very seriously."

Gosh, we say, is that so?

Imagine, we used to think that birth control was a real-life problem. We used to think that Catholic marriage was a state of living. Our guide has proved that it's all theory. We wish we could stay with him in Fallacyland and not have to go back to the real world. Our guide has an orderly, penetrating, logical, Latin-type mind. Isn't that nice? He sure confused us with it.

JAMES K. MCGUIRE  
South Bound Brook, N. J.

*[Perhaps Mr. McGuire has been hanging around with too many Anglo-Saxons and has come consequently to think that theory is idle speculation unrelated to reality. In the classical sense, however, theory is the*

*analysis of the necessary and permanent element in reality. Moral theory is the search for the source of obligation, for the reason why we must act in certain ways and not otherwise.*

*To take one example: It is not really necessary to consult a doctor to learn why boys like girls. Most people (in Mr. McGuire's real world) know the answer to that question by the time they are ten years old. But the moral question is why this normal preference should constitute an obligation binding even upon people whose preferences happen to be abnormal. This question can be answered only by discovering the fixed and general principles which govern the use of sex—that is, by thinking theoretically. For those who find this kind of thinking painful, there is always aspirin.—Ed.]*

### Credit Due

EDITOR: With reference to your Comment on the Courier and Echo satellites (10/22, p. 107), it was the Air Force, not the Army, which launched the Courier. The difficult task of orbiting Courier and many other satellites was performed by the agency responsible for the development and launching of all military space

boosters. This included, in the case of Courier, development of launch vehicle, payload integration, launching, injection of payload into a specific orbit and verification of orbital characteristics at injection.

The U.S. Army Signal Corps developed the very remarkable payload you described. The Air Force Thor also launched Echo I.

FRANCIS W. JENNINGS

Alexandria, Va.

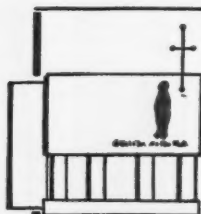
### Friendly Support

EDITOR: Our discussion group would like to thank Cardinal Cushing through your columns. He recently advised Boston Pilot readers that he was giving away 500 copies of AMERICA's September 24 issue to those who asked for it. As representative of our group, I wrote to the Cardinal, requesting twelve copies. A gracious letter telling me he had given away many more than the 500 copies came three days later with the assurance that he could still find the twelve we wanted. These arrived two days later!

Thank God we have Cardinal Cushing, and congratulations to AMERICA for such a superb issue.

ED CASSON

Rockville Center, N. Y.



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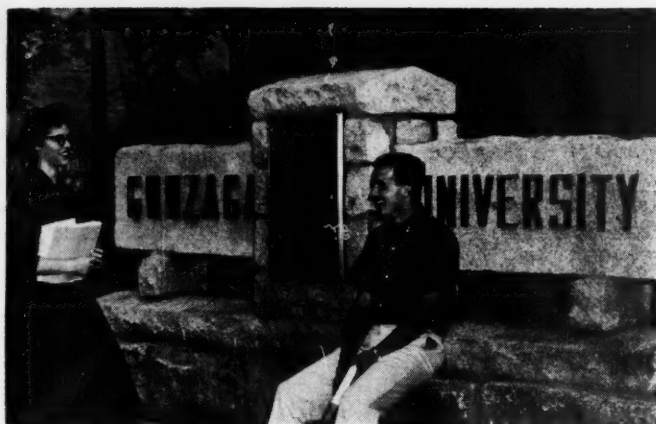
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Fairfield University .....	LAS-C-Ed-G
<b>ILLINOIS</b>	
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Holy Cross College (Worcester) ....	LAS-G-NROTC-AFROTC
<b>MICHIGAN</b>	
University of Detroit	LAS-A-C-D-E-G-IR-J-L-RT-Sc-Sp-T-AROTC-AFROTC
<b>MISSOURI</b>	
Rockhurst College (Kansas City) .....	LAS-AE-C-IR-Sc
St. Louis University	LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sy-Sp-AFROTC
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### KEY TO ABBREVIATIONS:

	E-9
LAS Arts and Sciences	MT Medical Technology
A Architecture	M Medicine
AE Adult Education	Mu Music
C Commerce	N Nursing
D Dentistry	P Pharmacy
DH Dental Hygiene	PT Physical Therapy
Ed Education	RT Radio-TV
E Engineering	S Social Work
FS Foreign Service	Sc Science
G Graduate School	SF Sister Formation
HS Home Study	Sy Seismology Station
ILL Institute of	Sp Speech
Language and	T Theatre
Linguistics	
IR Industrial Relations	AROTC Army
J Journalism	NROTC Navy
L Law	AFROTC Air Force

# Current Comment

## Democratic Congress

In sharp contrast with the Presidential race, which both candidates predicted would be very close, the outcome of the Congressional contests was, so far as the coloration of the 87th Congress goes, almost completely devoid of dramatic appeal. For the Republicans to capture the Senate, where 34 seats were up for grabs, was a virtual impossibility. That the Republicans would capture the House was so improbable that not even the most optimistic GOP leaders thought they had a chance. All the Republicans could hope for was some reduction in the top-heavy majorities which the Democrats piled up in the 1958 landslide.

The results confirmed the guess of many experts that this hope was not groundless. On the eve of the balloting, the Democrats had 68 seats in the Senate, the Republicans 32. In the House, where 6 seats were vacant, the Democrats held 277 seats, the Republicans, 154. Although a few contests were still undecided as we went to press, this appeared to be the probable line-up of the 87th Congress:

	Senate	House
Democrats	64	261
Republicans	36	176

Vice-President-elect Lyndon B. Johnson will not, of course, take the Senate seat he won handily in Texas. Almost certainly, however, the vacancy will eventually be permanently filled by a Democrat. In at least one case, the defeat of an incumbent Democrat strengthened rather than weakened the liberal bloc in the Senate. Delaware's retiring Republican Governor, J. Caleb Boggs, beat conservative J. Allen Frear with strong labor support.

## ... Statehouses, too

In the races for the Statehouses, with the life-giving political patronage that goes with them, the Democrats had more to lose than their rivals. Of the 27 gubernatorial mansions with "To Let" signs on them, 14 had been occupied by Democrats. Only 4 of these were in

the safe environs of the South. No fewer than 3 of the Capitols were situated in traditionally Republican South Dakota, Iowa and Kansas.

It was not too surprising, then, that despite Senator Kennedy's victory the Democrats were able to score only a modest gain of one Statehouse. In addition to capturing Iowa, Kansas, and South Dakota, Republicans displaced Democrats in Massachusetts, Minnesota and New Mexico. The Democrats ousted Republicans in Delaware, Illinois, Indiana, Rhode Island, West Virginia, North Dakota and Nebraska.

In view of Senator Kennedy's heavy plurality in his home State, John A. Volpe's victory over Joseph D. Ward was a shocker. No less surprising was the election of Democrat Matthew Welsh in Indiana, which was one of Vice President Nixon's consolations on election night. Apparently some of the labor vote which, spurred by the right-to-work issue, went solidly for Mr. Welsh was withheld from Mr. Kennedy.

## 19 Million Disfranchised

"State election laws will keep 19 million American citizens of voting age from casting their ballots next Tuesday." So declared Brendan Byrne, executive director of the American Heritage Foundation, just before the election.

According to Mr. Byrne, 8 million voters were unable to vote on Nov. 8 because they had moved during the year and could not meet State residence requirements. (Two of this Review's editors fell within this category.) Twelve States require six months residence to qualify for voting, and the rest demand a year or more, with certain important exceptions noted below.

Other groups barred from voting, according to Mr. Byrne, include 600,000 citizens of voting age in the District of Columbia; 5 million sick and hospitalized and 2.6 million business travelers unable to obtain absentee ballots; 500,000 citizens living abroad; and 800,000 illiterates (none of our editors in this category).

Changes in State election laws would

eliminate these inequities. For voting for the President and Vice President, Ohio requires only 40 days residence, Missouri 60 days and California 54. In a society as highly mobile as ours, other States might well follow their example.

If the States would also allow persons with legitimate excuses to register and vote by mail, and would do away with discriminatory literacy tests, most of the citizens now debarred would be able to vote for their President and Vice President. Since the number of the disfranchised amounts to almost 20 per cent of the citizens of voting age, these changes are worth making.

## States Still in Business

Although the Federal Government has ballooned enormously over the past thirty years, the State governments have by no means been withering on the vine. Neither have local governments. For a variety of reasons, all governmental agencies in the country have been expanding steadily now for more than a generation. On the Federal level, depression, war and the needs of an increasingly complex and interdependent economy have forced an expansion of old agencies and the creation of many new ones. On the State and local level, a rapidly growing population has greatly increased demands for the services which non-Federal agencies customarily provide for us.

To pay for the roads, sewers, bridges, hospitals and schools which our expanding postwar population needs, State and local governments have assumed unprecedented debts. After the U.S. Treasury, they are now the largest borrowers in the public market. Last year, for instance, they sold more than \$7 billion worth of bonds, almost twice as much as private industry sold. In the portfolios of banks, insurance companies, trusts and private individuals repose today about \$60 billion in State and local bonds. That is four times the amount outstanding in 1945.

State and local tax revenues have vastly expanded also. In the last fiscal year, which ended on June 30, the fifty States collected a record \$18 billion in taxes, and it can be safely assumed that local government units kept pace. In short, far from withering away, our State and local governments are expanding in step with a growing nation.

## Raïssa Maritain

The names of Janéques Maritain and his wife, Raïssa (nee Oumantsov), are household words in the vocabulary of the current intellectual world. How much of Jacques Maritain's reflective output over a half-century has been enriched by his scholastically dedicated life-partner, is a question he alone can answer. Certain it is that they shared with extraordinary intellectual intimacy the soul-shaking experiences of their conversion to the Catholic faith.

Mme. Maritain's death in Paris on Nov. 4 recalls how much she contributed to this partnership in her own right, as writer and poet, as a student of the development of the moral consciousness in the biblical world, as a passionate lover of her own Jewish people, with whom she and her sister Véra insisted upon remaining closely identified. With her husband, she shared an ever expanding galaxy of friendships, both abroad and in the United States. Among them they counted Bloy, Psichari, Péguy and all the great figures of France's spiritual flowering.

God's special providence, in Raïssa's view, sent the young couple their first spiritual guide and mentor: the learned Dominican Père Humbert Clérissac. Under his expert guidance, they began their life on the basis of strict intellectual objectivity with a boundless reverence for divine grace. Only grace can harmonize the contending forces of man's highest love and his restless intellect; only grace, as Edith Sitwell says, can make one "the fire of the mind and the fire of the heart." To this task Jacques and Raïssa consecrated their lives. Its completion can come only in eternity.

## Eireann Go Dry

In a recent speech the Irish Prime Minister, Mr. Seán F. Lemass, decried several unfavorable stereotypes of his people still circulating, among them the image of the typical drunken Irishman.

"One of the most persistent and irritating falsehoods about the Irish is that they are excessive consumers of alcoholic drink," Mr. Lemass said. The truth is that the per capita consumption of intoxicants in Ireland is one of the lowest of all countries for which reliable statistics are available. For every four

pints of beer consumed by the average Irishman, the average Briton drinks five. In the United States, where the per capita consumption of beer is the same as in Ireland, the consumption of hard liquor is more than three times as high, and of wines more than four times.

As Mr. Lemass explains, "One of the most noteworthy features of the Irish way of life . . . is the very high proportion of the population who have made solemn pledges to take no alcohol at all." The Pioneers (the same name, ironically, is used by a Russian Communist youth organization) are a large group of Irish young people who have bound themselves to total abstinence from alcohol out of a motive of reparation to the Sacred Heart of Jesus.

The Pioneers undoubtedly balance off a number of excessive drinkers to produce a low national average of alcoholic consumption. Still, they show what a religious motive can do to counteract a bad habit bred by centuries of foreign oppression and dire poverty.

## Civil Rights Mass

Civil rights were the theme of a sermon preached at a unique ceremony in New York's Church of St. Francis Xavier on Nov. 5. A gathering of some 400 persons of varied race, creed and nationality attended a Civil Rights Mass sponsored by the St. Thomas More professional sodality that day.

"A deep sense of indignation at rights denied to American citizens has brought this distinguished and devoted group here this morning," declared the preacher, Rev. Robert F. Drinan, S.J., dean of the Boston College Law School and a frequent contributor to this Review.

To make this moral indignation fruitful, Fr. Drinan said, a threefold program is necessary. It should include: 1) a continuous appeal to State and Federal lawmakers for more and better antidiscrimination laws; 2) an ever more intense campaign to inform public opinion about the inherent equality of all men; and 3) a crusade of prayer to the Father of mankind, begging Him to inspire the hearts of His children with a love of every man as an image of the Creator.

This Civil Rights Mass was unique only because it was the first ceremony of its kind. There is no reason why it cannot be repeated again and again

in every section of the United States.

U.S. Negroes, who are the chief victims of discrimination, will soon live in about equal proportions in North and South. Civil Rights Masses, therefore, might appropriately be celebrated in New Orleans and Chicago, Boston and Mobile, in Baltimore, El Paso and Los Angeles—and wherever some Americans suffer injustice and other Americans are generous enough to feel indignation at it.

## Philosophy Alive

A vital project to link the best minds of East and West, unique in its scope and variety, is the exciting new *International Philosophical Quarterly*. Jointly edited in English by Fordham University's distinguished Department of Philosophy and Berchmans Philosophicum, Heverlee-Louvain, Belgium, it offers an international forum for living philosophy in the tradition of theistic and personalist humanism.

The line-up of scholars to appear in early issues of *IPQ* reads like a Who's Who of contemporary thinkers: Richard McKeon, Eliseo Vivas, Rudolf Allers, Jean Guittou, Paul Weiss, Paul Ricoeur, A. H. Armstrong, Rulon Wells, Roger Troisfontaines, Gustave Wetter, James Collins and many others.

Each issue of *IPQ* will feature six or seven articles from different parts of the world. In addition, an analytic survey of recent literature, master reviews and shorter critical notices are to cover the range of today's thought.

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The subscription price is \$6.50 for four issues (640 pages). Address: *IPQ*, Fordham University, N.Y. 58, N.Y.

## Lady Chatterley Perfumed

D. H. Lawrence is quite likely turning over in his grave—with satisfaction. Some 33 years after his *Lady Chatterley's Lover* had been banned in his native country as obscene, a London jury determined on Nov. 2 that it is not obscene. This decision, the first major test of Britain's new "obscene publications law," immediately unleashed 200,000 copies to be eagerly snapped up for about 50 cents each.



In previous English obscenity trials the presumed literary value of a work and the author's standing were not admissible as defense. In the trial of *Lady*, 35 witnesses testified to the book's literary merit and the author's importance. Swayed by their imposing presence, it would seem, the jury (nine men, three women) promptly doused the *Lady* with Chanel. In doing so, they ignored the sane summation of Justice Laurence Byrne:

It is not so much the student of literature who reads the book under the guidance of a tutor at a university as the person who perhaps knows nothing at all about literature [who must be considered] . . . who buys the book at 3s 6d . . . and reads it during the lunch-time break at the factory. . . .

It was, in brief, stated Justice Byrne, the common good of the general public and not merely the literary quality of the work that ought to determine the application of the obscenity statute.

This is a real nub in all censorship problems: how can artistic freedom be reconciled with the dangers inherent in our mass-distribution systems? Freedom must be protected, but irresponsible distribution must suffer some control. This problem was side-stepped, not solved, by the British decision. Our own courts have yet to face up to this aspect of the question.

## Rome and Canterbury

The news that the Archbishop of Canterbury, Dr. Geoffrey F. Fisher, will soon visit the Pope stole the headlines in London from the newborn heir to the Shah of Iran. Only the *Daily Mirror* failed to give top billing to the imminent, precedent-making meeting between the head of the Catholic Church and the Primate of the Church of England. For the rest of the British press, the announcement was not only news; it was history. Who will say they were wrong?

Spokesmen in both London and Rome insist that the visit, set for early December, will be purely a "courtesy call." The immediate occasion is a visit to world church leaders that the Anglican Archbishop, an active promoter of the ecumenical movement, now plans. After seeing the Orthodox Patriarch Athenagoras of Constantinople, he will proceed

to Rome. There, arrangements have been made for him to be received by the Holy Father.

The conversation of the two high spiritual leaders will undoubtedly be discreetly limited to generalities, if not platitudes. But the meeting is by no means a pure formality. It marks a turning point in interfaith relations. For one thing, such an example at the top creates a favorable climate for similar meetings at lower levels. If the Pope and the Archbishop of Canterbury can exchange amenities without scandalizing the weak or infuriating the strong, those of lesser rank can well do likewise. The cause of Christian unity, faced with seemingly insuperable difficulties, can benefit immensely therefrom.

## . . . Courtesy and Charity

Among the British reactions to news of the forthcoming visit which were well summarized in the Nov. 4 London *Catholic Herald*, one commends itself for special notice. Archbishop John C. Heenan of Liverpool, who is a member of the Secretariat for Church Unity for the forthcoming council, states:

The visit . . . is exactly what it is called—a courtesy visit. But courtesy translated into the language of religion means charity. Pope John from the beginning of his reign has made known his genuine affection for Christians not subject to the Holy See. The Primate's visit is significant because it demonstrates that differences of theology need not prevent mutual respect and love.

Can it be that each one of us needs to ask himself if his courtesy toward those not of the Church is mere politeness rather than the charity Christ would have it be?

## Congo Confusion

During its brief history the UN has done a lot for world peace by the mere dispatch of a conciliation commission to various trouble spots. But the Afro-Asian group which is about to set out for the chaotic Congo will be working at a distinct disadvantage. For it will be following close on the heels of jazz trumpeter and good-will ambassador Louis "Satchmo" Armstrong.

Mr. Armstrong has been playing it cool from Leopoldville to Luluabourg. If the commission hopes to match his popularity in the Congo, it will also have to match his sense of harmony, if not on the trumpet, at least in its approach to the Congo's problems.

Up to the moment, this commission, which has been acting in an advisory capacity to Secretary General Dag Hammarskjöld, has been unable to agree on what is best for the unhappy Congo. Ghana's President Kwame Nkrumah, for example, would like a strong African command to take over. He would give the Congolese the tutelage the Belgians failed to provide—a policy which has already left him open, in the Congo itself, to the charge of "pan-African neo-colonialism."

Of like mind are Sékou Touré of Guinea, Gamal Nasser of the United Arab Republic, Tom Mboya of Kenya and Jules Nyerere of Tanganyika. All these African leaders would throw their support to Patrice Lumumba, deposed Premier of the Congo and darling of the Soviet bloc.

Opposing Nkrumah's policies are the French-speaking states of the new Africa. (Of these, only Senegal is represented on the commission.) These countries, along with Tunisia, Ethiopia, Liberia and Nigeria, support Mr. Lumumba's political opponent, President Kasavubu.

These are the countries represented on the Afro-Asian commission which is to bring harmony to the Congo.

## . . . UN Report

If these nations are confused, no less so is the UN mission on the spot. On Nov. 3, Rajeshwar Dayal, the Indian diplomat in charge of UN operations in the Congo, submitted his report to the world body. Deploring the continued anarchy in the country, Mr. Dayal recommended a "fresh start." How? In effect, by restoring the deposed Patrice Lumumba to power under the guaranteed protection of the UN, no doubt with the return of the Communist commissars to Leopoldville as the inevitable consequence Mr. Dayal would turn the clock back to early July when the Congolese Government was unable to preserve even a semblance of order.

What we have witnessed in the Congo is the breakdown of a type of gov-



ernment that has proved unsuitable to the country. Centralism simply will not work where tribal factions command the first loyalties of the people. What the Congo needs, therefore, is a new election, under UN auspices, for a Con-

stituent Assembly that will draft a federal constitution. Federalism has worked in Nigeria. There is no reason why it cannot work in the Congo.

Will the Afro-Asian conciliation commission be able to bury its differences

and apply itself to the real needs of the Congo? Will it even be able to recognize those needs? "Satchmo," confronted by a new combo, would play it by ear. The Afro-Asian commission might do likewise.

## Reporting the Communist Rift

CAN ANY general-assignment correspondent cover a royal wedding one day, the election of a Pope the next and a complex international issue the next, all with competence? The answer, it would seem obvious, is No. If any further proof were needed, the "image" of the Russo-Chinese "rift" that has been transmitted to the world during the past few months should be conclusive.

"The Russian position," a recent UPI dispatch from London states, "has been that any nuclear war would be disastrous even for the victors. . . ."

"The Russians," Harrison E. Salisbury states in the New York Times of October 11, "believe that nuclear warfare would annihilate the world—Communist and non-Communist alike."

The word "disastrous" in the UPI story is correct only if understood in a highly qualified sense. Mr. Salisbury's statement creates an entirely false and dangerous notion as to the nature of the argument.

As recently as January, 1960, Mr. Khrushchev assured the Supreme Soviet that Communist discipline, organization and zeal would produce a Communist victory no matter how widespread the destruction caused by nuclear weapons. He reiterated this conviction, in a speech to the UN General Assembly on the very day that Mr. Salisbury's article appeared.

Nowhere in the spectrum of Soviet military thought is there the slightest indication that the Soviets regard nuclear war as "mutual annihilation." On the contrary, the orientation of this body of thought is toward "victory." In his speech to the UN, Mr. Khrushchev stated: "If war is foisted upon us . . . we shall gain the victory, regardless of the sacrifices that may be required."

The idea of "mutual suicide" is the notion of the Western intellectual community. It is denied by our own military leaders as well as by those of the Soviet Union. It is the product of panic and despair, not of reasoned analysis of the facts available.

The current differences between Communist China and the Soviet Union arise from the belief, on the part of the Soviets, that they can achieve the destruction of "capitalism" by means short of all-out war. So far, Soviet gains in the Middle

East, Africa and Latin America have provided plenty of encouragement for this belief.

Mr. Khrushchev is anxious to hold on to the material gains made by Russia both at home and abroad during his regime. He is aware that these gains will be wiped out by a nuclear war. But when he uses the words "catastrophe" and "appalling" in relation to nuclear war he is speaking in a limited sense. He has not retreated in the slightest from his conviction that the outcome of "catastrophe" will be victory for communism.

China is the "hungry fighter" of the Communist stable. Mr. Mao seems to feel that, except for some millions of human beings, he has nothing to lose in a war with the West, and everything to gain.

Both Mr. Khrushchev and Mr. Mao have seen communism emerge victorious from the chaos of civil war. Their conviction that communism will emerge victorious from the chaos of total nuclear war has, then, some foundation in experience.

There is no question that Khrushchev and Mao are embroiled in a dispute over the advisability of seeking a military contest at this time. Neither is there any question that they are vying for leadership of the Communist world. But to suppose that there is any danger of this dispute tearing the Communist world apart, or that either of the contenders seriously doubts the chances of victory in nuclear war, is wishful thinking. The dispute is not over fundamentals. It is over tactics and timing. It may cause some convulsions in the Communist camp, but it will not cause the breakup of that camp so long as China is dependent upon the Soviet Union for her status as a world power. China will remain in that position for a decade or more to come.

The word "disastrous" as used in the UPI's London dispatch, and the term "annihilate the world" in Mr. Salisbury's article, were furnished by the reporters, not by their sources.

This misunderstanding of basic Soviet military thought is not limited to UPI and the Times. It is apparent in virtually all the news copy dealing with the Sino-Soviet differences. It is the product of a horse-and-buggy approach to newsgathering. The general-assignment man continues to occupy an important place, but the fields of science, religion and military doctrine, among others, belong to the specialist.

WILLIAM V. KENNEDY

MR. KENNEDY formerly served as an Intelligence Officer in the Strategic Air Command.

# Washington Front

## Cautionary Footnote on Bloc Voting

NOW IT'S UP TO the historians. They will have to decide whether and to what extent Catholics voted as a bloc in the 1960 Presidential elections. The theory is that in the heavily Catholic, urban areas of the East and Midwest Candidate Kennedy was able to count on the unqualified support of his coreligionists, and that this support grew stronger in proportion to the virulence of anti-Catholic sentiment in the land.

Doubtless, some Catholics voted for Mr. Kennedy because he is a Catholic. But many more of them chose him (if they *did* choose him) for other reasons: they liked his style; he made a good impression on TV; he spoke with dignity and confidence; or they had simply decided it was time to put a Democrat back in the White House. Many of these Catholics had voted for Mr. Eisenhower in 1952 and 1956. If Ike had been running again and were a bit younger, these same voters might well have chosen him over Mr. Kennedy. But this time the choice was between Nixon and Kennedy. They chose Kennedy. They chose the Democratic candidate, not the Catholic candidate.

Besides, there was a lot of pro-Nixon sentiment among Catholics. Look at the results of some of the polls in Catholic colleges in the East.

At Fordham University in New York City, 697 students were polled on October 18. Two of the university's schools were represented, Fordham College and the College of Pharmacy. (Forty per cent of the students in the latter school are Jewish.) Vice President Nixon won the poll in Fordham College by 13 votes,

while Senator Kennedy was the victor in the College of Pharmacy by 26 votes. Without the Jewish votes in the College of Pharmacy, Senator Kennedy would have lost at Fordham. In a second poll at Fordham, held early in November, Mr. Nixon got 566 votes to Mr. Kennedy's 552. And there were 64 write-ins for Sen. Barry Goldwater.

At nearby Manhattan College, in another early-November straw vote, 759 votes went to Mr. Nixon and 139 write-ins to Senator Goldwater, the sum of which easily surpassed Mr. Kennedy's tally of 806.

However, at Barnard, a girls' college connected with Columbia University and enrolling many Jewish students, a poll just before Election Day gave 334 votes to Mr. Kennedy, and only 67 to Mr. Nixon. At Yeshiva University, another Jewish institution, Mr. Kennedy won by 318 to Mr. Nixon's 50 votes. At Brandeis, Kennedy got 284 votes to Nixon's 36.

When we analyze these indications of college-age opinion, and reflect that the students were probably voting the opinions they had picked up from relatives and neighbors at home, it looks as though a lot of the Catholic bloc voting was done by members of the Jewish faith.

Let historians note, too, that during this campaign only one Catholic priest spoke out publicly. He wrote an article for a Washington newsletter, *Human Events*, and it passed from hand to hand, in reprint after reprint, throughout ultra-conservative Catholic circles. The title of the article was "Kennedy for President? A Roman Catholic Priest Says 'No'."

Oh, yes, if historians want to see how Catholic bloc voting (for Nixon) was encouraged in Minnesota, let them scan a few recent issues of an independent Catholic paper out there named *The Wanderer*.

STUART LANSDOWNE

## On All Horizons

**CHRISTMAS MUSIC.** The newest release of the Catechetical Guild is *Sing We Now of Christmas*. This 12-inch, 40-minute recording, appropriate for personal enjoyment or for Christmas giving, features the A Cappella Choir of St. Rose Priory. The music, mostly carols, accompanies the narration of the Nativity. Available in stores for \$3.98; by mail from the Guild (260 Summit Ave., St. Paul 2, Minn.) for \$4.25. This recording may also be ordered from the Guild together with *The Passion* and *I Sing of the Maiden*, for \$11.

► **PADEREWSKI.** Climaxing the centennial celebrations of the birthday of Ignace Jan Paderewski, statesman-mu-

sician, was a Pontifical High Mass in St. Patrick's Cathedral, New York City, Nov. 5, presided over by Cardinal Spellman. Fr. C. J. McNaspy, S.J., of the AMERICA staff, preached the panegyric.

► **PAYING FOR COLLEGE.** The National Defense Education Act of 1958 established a college student-loan program. This year's high school seniors should consult their principal or write to the college of their choice.

► **CALLING CLASSICISTS.** The Catholic Classical Assn., New England section, announces its fifth annual *Translatio Studii*, an essay contest for college students. Contestants for the cash prizes

(\$300 and \$200) write a study of not more than 5,000 words on St. Augustine's political thought. Details from Rev. Ernest L. Fortin, A.A., Assumption College, Worcester 3, Mass.

► **THRESHOLD OF ADULTHOOD.** The newly revised booklet *Introducing YCW* contains a program for beginning groups of the Young Catholic Workers Movement. The YCW is "a youth movement to Christianize work, community, leisure and family life," with special attention to the 18-24 age bracket. The booklet is obtainable (\$1) from YCW headquarters, 1655 Jackson Blvd., Chicago 12, Ill.

► **REPORT.** In Rome, the Society for the Propagation of the Faith reports that it collected \$18.7 million for the missions last year.

R. A. G.

# Editorials

## The People's Choice

THE LAST HURRAH still sighed in the leaves tumbling over Boston's Common, as John Fitzgerald Kennedy went to the polls in that city on November 8. A record number of Americans joined him in fulfilling their most solemn civic duty in a democracy. Thus, by his own choice and that of a slim majority of his fellow citizens, the gravest political burdens in a troubled and divided world came to rest on his shoulders.

For the nation, his victory was unprecedented on a double score. He became the youngest President ever elected in the history of the Republic. And, as all the world had come to know, he will be the first Catholic to take up residence in the White House.

A year ago, many influential figures in his own party entertained grave doubts about the political wisdom of selecting John Kennedy as their standard-bearer. Would not his youth, or rather his youthful appearance, prove an impossible handicap in the contest? How could anyone be certain, they asked, that religious bigotry would not turn up as a hidden, but all too solid, obstacle across his path to the Presidency? The Senator's victories in a series of primary contests, characterized by daring tactics, vigor and professional know-how, finally won for him the nomination at the Democratic convention in Los Angeles.

From that moment on, he faced the task of reassuring voters troubled on the score of his age or his religion. Moreover—and more important—he had to convince a majority of the voters of his potential as a leader.

Journalists, party hacks and a generation of social scientists will puzzle out the way in which Mr. Kennedy met these challenges. At the moment, most agree at least that the widely heralded TV debates and the drama inherent in an airing of the religious issue worked in his favor. Before 70 million TV viewers he had an unparalleled opportunity to match the Vice President in maturity and coolness under fire. Clearly, too, the wide publicity given to his public interrogation by a group of Protestant ministers before TV cameras in Houston, Texas, proved an effective aid in the struggle against prejudice, bigotry and misinformation concerning his religious faith.

The Senator based his claim to fitness for national leadership in the 1960's on three counts: 1) his awareness of the problems besetting various groups—victims of racial or religious discrimination, the needy and unemployed, young folks and the aged; 2) his natural identification—a positive asset arising from his very youthfulness—with a new generation coming to power in so many corners of the world; 3) his ability, dramatically foreshadowed at the start of the campaign by his success in getting Lyndon B. Johnson to take

second place on the party ticket, to fashion unity out of apparently conflicting interests.

With victory achieved at the polls, what lies ahead? The first job Mr. Kennedy faces will have great bearing on his entire Administration. Within a brief time, he must select the men to be associated with him in key positions. Moreover, there is the delicate matter of arranging for the transfer of power in January.

Immediately after the results became clear, President Eisenhower wired congratulations and a promise to facilitate orderly transition between the old and new Administration. Following this example of good sportsmanship and of concern for the nation's true interests, all Americans will wish Senator Kennedy well as he prepares to take up the most exalted post of power in the free world.

Whatever their party loyalties or independent judgment may have been, they can and must be united in invoking God's blessing on the new President. In the months and years ahead, there will be occasion for critical examination of his policies and programs. Meanwhile, all recognize that the times are too grave to permit of nursing hurts and disappointments.

The concern many observers felt over the possibly divisive effect of running a Catholic candidate for President proved to have substance, as evidence of bigotry became manifest in the campaign. Yet, the fact remains that our electoral system was able to stand even this dangerous strain. It proved once again to be unique in the history of democratic institutions. As an instrument for the orderly transmission of power between opposing political parties, it once more demonstrated its worth. And for this we must be grateful.

What remains, then, is that the past be put behind us and that we move ahead united as one nation. Nothing less will satisfy the demands of the day as we pursue goals of justice and equality at home and peace with freedom and justice for all men abroad.

## Run from Rabbit

OSCAR WILDE once said that he knew nothing about moral or immoral books; he only knew whether a book was well or poorly written. Clever as this bon mot was, it fits no working tool to the hand of a serious critic. Style is not the only norm for judging books.

Yet the reviewers of *Rabbit, Run*, by John Updike (Knopf, 307p. \$4), who are calling attention to the book in some of the country's most widely read review media (such as the *New York Times*, *Time*, *Newsweek*), apparently agree with Oscar. Beneath the cheers for the style the critics do mutter a few weasel phrases like "his too explicit sexual scenes are often in the worst of taste"; "there are some not easily ignored footnotes about the erotic sophistication of the postwar generation that will shock the prudish." But no critic to come to our attention thus far has said what must honestly be said—the treatment of sex in this depressing tale is revoltingly gratuitous, obsessively all-pervading and restless until it can sink to descriptions of perversion.



But perhaps the critics are a little uneasy about holding the canon that the style saves this book. One or other has been impelled to find a larger "significance" in the tale. The hero, we are told, is a symptom of what's wrong with the younger generation! Updike, says *Newsweek* (November 7), "is indicting the very soul of young America." This will be news to the author, who states in an interview in *Time* (November 7): "I don't really know about the youth of today or any other day. If the book has any sociological value, that's fine, but it was not the purpose of writing it."

But what was the purpose? Rabbit, the hero who runs panicky from every responsibility, is not worth the carrot of blessed escape that dangles constantly before his nose. And the much-touted style becomes precious and self-conscious; Mr. Updike knows that he can write, and boy! is he out to prove it. But it is time for critics to cut him down to size a bit by asking him what his gorgeous prose is trying to say. What it says in *Rabbit, Run* is a nasty nothing.

## De Gaulle Stands Firm

FRENCHMEN may be wavering in their attitude toward the six-year-long war in Algeria, but President Charles de Gaulle gives no sign of abandoning his policy of self-determination for this last of France's North African dependencies. In a nation-wide radio and TV address on November 4, the French President, with his characteristic moral courage, lashed out at the "two hostile packs" of Frenchmen who are trying to split the country between a "sterile immobility" and "out-right abandonment."

This was M. de Gaulle's answer to the growing criticism of his Algerian policy throughout France. The die-hard proponents of a "forever French Algeria" have, of course, been heard from before. But now a new voice has been added to the chorus of dissent. Left-wing elements, intellectuals and segments of French youth have begun to urge a negotiated peace no matter what the cost to French pride and prestige.

President de Gaulle, however, has not radically changed his position on Algeria. He still insists that before negotiations can take place, the Algerian rebels must lay down their arms. Once again he has flatly refused to recognize the rebel leaders. Because they do not represent all Algerians, a people of mixed racial and ethnic backgrounds, they cannot speak for all.

Nevertheless, for the first time since he elaborated his policy for Algeria, the French Chief of State painted an alluring picture of a free nation "with its government, its institutions and its laws." He made no mention of an Algeria integrated with France. He assumed that, given the chance to vote, Algeria would choose freedom. He insisted that France would be willing to face that possibility. The course we have chosen, President de Gaulle remarked, "leads not to an Algeria governed by Metropolitan France, but to an Algerian Algeria. This means an emancipated Algeria, an Algeria in which the Algerians themselves will decide their des-

tiny." If, however, this should mean a complete break with France, then France will be duty-bound to take steps to protect the minority rights of those who wish to remain French.

The existence in Algeria of a substantial minority of one million people of European origin makes of this North African territory a far more complicated problem than that faced by France in any of its former African colonies. As the *Revue de l'Action Populaire* points out in the November issue, it is therefore not enough for Frenchmen merely to oppose the de Gaulle policy. Critics must come up with something better. As all Africa emerges into political consciousness, can the colonialists suggest a suitable alternative to self-determination for Algeria as proposed by de Gaulle?

The left-wing intellectuals urge immediate negotiation with the rebels in order to end the blood-letting in Algeria. But what solution do they offer for the knotty problems arising out of the need to guarantee minority rights in a free Algeria? Besides, *Action Populaire* asks:

How will the right of self-determination be exercised in Algeria? What is a popular referendum worth in a country which has had little experience with free elections? In the aftermath of the struggle, how long a delay will be required in order to conduct negotiations in an atmosphere of calm? What means will be used to secure an international guarantee of minority rights?

These are difficult questions. If the opposition is to be taken seriously, it must come up with more precise answers than the Government has been able to formulate. These questions certainly cannot be answered in negotiations that are held at the point of a gun.

There are three serious obstacles to the effective implementation of the de Gaulle policy—"the hostile packs" in France, the French Army in Algeria and the stubborn refusal of the Algerian rebels to lay down their arms as a prior condition to negotiations. We can hardly believe the first two hurdles faze the French President. He has only to take his case to the people as he threatened in his November 4 address. The solution, then, to Algeria ultimately lies with the rebel leaders. What can they be waiting for?

## Catholic Women Meet

IT IS ALWAYS a pleasure to watch the National Council of Catholic Women in action. The NCCW's efficiency, zeal and progressiveness are refreshing and inspiring. It was therefore an event of major significance, as far as we were concerned, when 3,000 women representing the 11,500 groups federated in the NCCW met at Las Vegas, Nev., in the beginning of November for their five-day biennial (the 30th) national convention. Most Rev. Robert J. Dwyer, Bishop of Reno, was their host.

It would be presumptuous to attempt in this space to sum up the intensive work, well prepared in advance, of one of the most alert Catholic groups in America. The



convention program revealed the all-embracing vision of the NCCW. Workshops on a multitude of problems reflected concern with many vital issues: Christian doctrine, charities, family and parent education, foreign relief, immigration, inter-American relations, international relations, legislation, libraries and literature, rural life, social action, spiritual development and youth. Even civil defense got due attention. Special interest was attached to the newly formed Catholic Home and School Association. In the evening, special talks by Cardinal Cushing, Archbishop of Boston, by Rev. George A. Tavard, A.A., and by Miss Helen Hayes, carried the bread-and-butter workshops with more general but important themes.

The resolutions emerging from the convention constitute a program worthy of Catholic Actionists. On the one hand, this educational and action plan is a guide for the spiritual and intellectual formation of Catholics in a time of great change. On the other hand, it is a voice raised for the attention of the American public. As such it is an important expression of moral leadership. In the words of President Eisenhower, greeting the NCCW convention, "the members of this organization, devoted to the works of faith and charity, are a resource of strength to the national community."

AMERICA feels a special link to the NCCW. We are proud to count many of its leading members among our most assiduous readers. The task of the NCCW in many respects parallels the week-by-week work of this Review. We wish Mrs. Arthur L. Zepf, of Toledo, Ohio, all success in her two-year term as newly elected NCCW president in succession to the able Mrs. Mark A. Theissen, of Covington, Ky. The NCCW is well launched on another substantial program of study and action in the coming two years of historic national and international developments.

## Italian Provincial Elections

THE FUSS AND FUROR of our national elections thoroughly blacked out what was going on in Italy at the same time. Far from a sporting contest between personalities that differed mainly on means, the Italian provincial elections were another action in the death struggle between communism and freedom.

Our press treated the elections rather casually, at times announcing a Social Democratic victory, at other times stressing the Communist rise. The reality is complex. First, it should be noted that these were local, not national, elections. They do not change Mr. Fanfani's coalition of the four center parties except in one important way: he loses prestige and may find it increasingly harder to continue presiding over an uneasy bloc.

Roberto Tucci, editor of *Civiltà Cattolica*, has just published two highly documented articles on the continuing seriousness of the Communist threat in Italy. He shows why the party is so strong—the strongest in Western Europe and the one on which the USSR places its maximum confidence. Card-holding Communists may be only 1,789,269 in Italy; yet 27.9 per cent of the

vote last week was Communist—some five per cent more than in the last election and more than eight per cent more than in 1946.

But this is not all. The Nenni Socialists (Left-wing) added another 17 per cent to the Communist bloc. The results were worse than in 1958, when the Nenni Socialists polled 4,206,727, or 14.2 per cent. Combined with the Communists, the extreme Leftist vote on that occasion came to 10,911,180, only slightly less than the 12,520,207 of the Christian Democrats.

This Leftist coalition is frighteningly strong. Apart from a brief rift between the Nenni group and the Communists at the time of the Hungarian revolt, the two parties have consistently voted as one. "If communism decided to unleash revolution," Tucci asserts, "the Nenni Socialists would give it the most complete support." While this coalition is a "permanent and serious and growing menace to democratic institutions," the Christian Democrats are, despite their unified name, very far from united in purpose or procedure.

Perhaps because of Italy's enormous regional diversity, the Communist strategy is largely geared to control of provinces and regions. Well-disciplined organization is able to turn a minority vote into political power in a number of important centers. To mention just a few, Siena votes 47.8 per cent Communist, Leghorn and Modena 41 per cent, Bologna 40.5 per cent, Ferrara 37.6 per cent and Florence 36.9 per cent. But, Tucci insists, the situation is even worse than these percentages suggest.

The most disturbing area of Communist proselytism, though perhaps less spectacular in statistics, is among intellectuals. With them the stress is less on the USSR paradise than on "the forward movement of history." Posing as the defender of free culture and free discussion, communism works to create a "stylish intellectual of the Left." Communism is the opposition, and "to stand in the opposition is, of course, a bit flattering to everyone, especially if no risks are involved."

Here especially, the party exploits anticlericalism, "that endemic sickness of Italian intellectualism," as Tucci dubs it. Large areas of the press and many prize-winning writers, personally as far as possible from totalitarian ideas, have become allied with communism in the "struggle of culture against anticulture." For reasons which Italy's complex history may go far to explain, anticulture is grotesquely identified with the Church.

Communism is the challenge of our times, Tucci concludes. We must, "courageously translate into reality measures for defeating misery, lifting the economic and spiritual level, giving everyone the chance to lead a life worthy of free men." The response must be a strong social-minded Christianity, not a "flabby, anemic agnosticism." Yet to many of us the tragedy seems to be that the Christian Democratic party is too divided within itself and too hamstrung by rightist elements to give the solutions that Italy's social crisis so desperately demands. Welcome as the recent electoral victory is, it gives the Christian Democrats no grounds for smugness.

# Orthodox Reaction to the Council

*Herbert J. Ryan, S.J.*

ON JANUARY 25, 1959 Pope John XXIII officially announced his intention of calling an ecumenical council to deal with the problems which confront the Church in the modern world. The Pope expressly declared that the reconciliation of divided Christianity was a problem of the utmost importance and that the forthcoming council would most certainly treat of it. The reactions of Church leaders to this papal announcement filled the papers for several weeks. Rumors, some of them completely fantastic, were bruited about concerning who would be invited to the council, what procedure would be followed and what was really Rome's intention in making this proposal for Christian unity.

## MISLEADING IMPRESSIONS

Once the initial excitement had died away and the pressure of producing headlines on the topic no longer faced harassed editors, theological journals began to print the full statements of Church leaders, and it immediately became apparent that the newspapers had totally obfuscated the reactions of responsible authorities to the papal announcement. Perhaps the worst misrepresentation was done in reporting the opinions of the various leaders of the Orthodox communions.

The press created the impression that the council had as its aim the immediate and total union of the Orthodox with the Roman Catholics. Columnists vied with one another in offering reasons why the impending merger was imminent. The mutual respect, sensitivity and good will shown by Pope John in his Christmas Message and by the Ecumenical Patriarch Athenagoras in his New Year Message were considered by some to have been prearranged, a backdrop which would make the papal proposal seem plausible. Pope John's years in the East and his friendship with many Orthodox was alleged to have given a certain elasticity to his ecclesiology, while his charm had completely won over to the cause of immediate union with Rome every high ecclesiastic in the Orthodox communions.

In the light of this popularly cultivated misinformation and consequent general naïveté, the words of His Eminence Archbishop Iakovos, Greek Orthodox Primate of North and South America, and of other prominent Orthodox leaders sounded a strange and discordant note. The newspapers promptly set about

to make the unexpected disagreement of these men with the image in the popular imagination a chorus of angry words. In fact, their statements were careful and measured. Such statements, however, do not make good copy. The newspapers wanted to destroy the "inside story of the council" which they themselves had created. As a result, the Orthodox reaction to the papal proposal got good coverage but unfair negative emphasis. Those elements in the Orthodox statements which directly refuted the so-called "inside story" were highlighted, while the thoughtful, the positive, the irenic contributions were passed over. Consequently, the newspapers gave an utterly false picture, not only of these men and their ideas, but of the reactions of the Orthodox communions to the announcement of the forthcoming ecumenical council. Unfortunately, this false view which the newspapers created still prevails in the popular mind and hampers ecumenical work.

This article traces the initial Orthodox reaction to the papal announcement and offers a few words to explain why the Orthodox reaction took the form that it did, and why the Orthodox position was misrepresented in the American press. In the minds of the Orthodox leaders what is an ecumenical council? What positive contributions comprising new ideas and far-sighted plans did Orthodox churchmen present in answer to the papal announcement? What major problem now confronts the Orthodox communities and why does it have such poignant force today as the Orthodox world grasps more deeply the implications of Pope John's proposal?

## ORTHODOX VIEW OF COUNCILS

The Orthodox leaders regard the dogmatic pronouncements of the first seven ecumenical councils as normative for their ecumenical doctrine and as definitive, irrevocable statements of Christian belief. The seven councils they recognize as ecumenical are: Nicaea I (against the Arians); Constantinople I (against the Macedonians); Ephesus (against the Nestorians); Chalcedon (against the Monophysites); Constantinople II (which condemned certain writings of Ibas of Edessa and Theodore of Mopsuestia); Constantinople III (against the Monothelites) and Nicaea II (against the Iconoclasts).

In general, each of these councils was an imperial function, summoned by the Emperor of the *oikumene* to determine what should be the correct doctrine to be held by all the imperial Churches. The Roman Diocese was ever regarded as the symbol of unity and the

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touchstone of orthodoxy; the papal delegates, in most cases, presided at the councils. Once the papal delegates and the bishops had been heard, the council, moved by the Holy Spirit, pronounced what the correct doctrine was. Immediately thereafter the decrees of the council were promulgated by the Emperor as binding in law all the inhabitants of the *oikumene*.

But how did a council become ecumenical? When the bishops returned to their sees they announced to the faithful the decisions of the council and the agreement of the Roman Diocese to these decisions. The faithful then proceeded to test the doctrine against the Spirit which was in them, and when the doctrine was accepted—sometimes not until many generations later—the council and its dogma were given the title ecumenical.

#### RECENT ORTHODOX POSITIONS

Thus, for most Orthodox leaders an ecumenical council has four essential elements: 1) representation of the whole Church by a large number of bishops, 2) who, in a council assembled by authority, 3) set down decisions on matters of faith, 4) which the faithful, under the guidance of the Holy Spirit, accept as irrevocable.

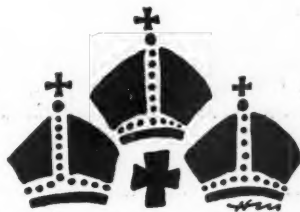
This appears to be the positive doctrine which is stressed. It is, of course, inevitable that much of the dogma of later councils and especially the Vatican's definition of papal infallibility cause untold difficulties for Orthodox divines. Actually, their problem centers around the nature of the Church. They do not grasp the monarchic papacy and feel quite uneasy about the way it works. They ask three very pertinent questions. What precisely does the Pope do when he speaks *ex cathedra*? What need is there now of an ecumenical council, and can a council which does not represent all denominations really foster Church union? What is the function of a bishop? These questions are not asked merely to cavil or to embarrass. They constitute genuine difficulties and, having been asked in good faith, represent a positive contribution to nascent theological dialogue.

Seven Orthodox thinkers of international stature expressed themselves on the subject of the forthcoming ecumenical council within a few short weeks of the papal announcement. These men made positive contributions, yet they rarely were correctly quoted in the press.

Prof. Leon Zander of the *Institut de Théologie Orthodoxe de Paris* saw in the Western Church four movements (sacramental, liturgical, monastic and patristic) which were clearly pointing the way for union by developing a deep interest in the common traditions which both the Orthodox and the Roman Churches share. Hamilcar S. Alivisatos of the University of Athens, though hoping that union would mean co-existence of the East and West in a manner such as before the Schism, felt that the forthcoming council should serve as an overture of a future council of the entire Church to settle the problem of unity once and for all.

The learned Greek Orthodox theologian Basil Moustakis, in a most irenic article, came up with a startling observation. He felt that many of the Orthodox fears of Rome and the monarchic papacy were ill-founded, since the College of Cardinals provides a democratic element in the Church in two ways. It gives national representation and an actual administrative check on the monarchic power of the Pope. Less arresting and more accurate perhaps was his keen observation that the present theology of both East and West should be set in harmony. This suggestion was of the utmost importance since Fr. William Schneirla, professor of Old Testament at Saint Vladimir's Orthodox Seminary in New York, began to stress in several articles, not mutual coexistence, but the necessity of dogmatic union. N. A. Koulomzine of Paris' Theological Academy of Saint Sergius picked up this idea and broadened it by maintaining that, since dogmatic union is essential for any real union, study is required before the council in which all bishops should partake.

Harvard Divinity School's famous Russian Orthodox professor of patrology, Archpriest George Florovsky, developed this suggestion further by pointing out what should be studied and why it must be investigated. Though the West, in his eyes, is enjoying at the present time a theological and liturgical flowering, the themes of the Vatican Council must once again be submitted to analysis. This study must not be rushed or pressured in any way, but with wise and slow preparation all the



fruits of the Thomistic revival and modern exegesis should be brought to bear to finish the work that the Vatican Council commenced. Fr. Florovsky feels that neither the East nor the West is at the moment intellectually prepared for an encounter at the council. Preparatory talks are necessary, he feels, in order to avoid the mistakes of Lyons and Florence.

Fr. Alexander Schmemmann, professor of Church history and liturgical theology at New York's Saint Vladimir's Seminary, asks how these preparatory talks can be fruitful. He answers his own question by insisting that, before theological dialogue can be had, a common vocabulary must be found in which to work out doctrinal agreement. Once this vocabulary is had, then the first question which must be discussed is: what is the Church?

Why did the initial reaction of the Orthodox leaders to the papal announcement of an ecumenical council which would treat of Church unity take this form and receive such misrepresentation in the American press? Perhaps it is because the Orthodox and the American Christian churches share a common problem but take



a different view of it. Some American publicists consider any show of courtesy to Rome on the part of Protestants to be disgusting servility and treason to the Reformation. They expect all churches to react violently to any proposal from Rome. Furthermore, since the Orthodox reaction to the announcement of the council was not violent, the newspapers simply made it so. This reaction of the Orthodox communions marks a tremendously important step in the development of Orthodox ecumenism.

The fundamental question which confronts the Orthodox Church today is the same as that before many of the American Christian churches: It must discover and reflect on its true nature and structure. The Christian communities of Europe, enclosed in large measure in a small historico-geographical complex, which is fast becoming an interdependent and unified, economic and military structure, were by their very proximity forced to meet and compete, sometimes on the field of battle, but always on the plane of intellectual encounter. This constant clash clarified for each individual church its own nature and aim, but led, unfortunately, to the distortion of the meaning of other Christian churches.

Yet, as the process of the de-Christianization of Europe gained momentum, the religious antagonisms within the Christian community slowly gave way to an initial nervous alliance of all Christians against the forces defying the very traditions of European civilization, which is founded on a clearly Christian consciousness of the meaning of man. This alliance prompted deeper study of the common Christian tradition, and positions which before had seemed totally contradictory (because of the oversimplification required for successful polemics) appeared in the light of further research to be rather a matter of emphasis than of principle. The task remains to investigate precisely the nature and structure of each of the Christian churches of Europe, in order to see precisely if the ecclesiology of each of these separate churches, which was so finely honed on the strop of apologetic, is consistent with the traditions which all the churches seek to defend. Undoubtedly the council will busy itself with this question.

#### AMERICAN SITUATION

Thus it is that in Europe, vexed and torn by the tumult of wars and immediately threatened by an alien and un-Christian thing, communism, the ecumenical movement has far outpaced that of the United States' efforts, where the churches for the most part have maintained an intellectual isolationism buttressed by American political and military security. The intellectual tradition of the Christian churches of America traces back to a period in Europe before the alliance of the Christian community. Thus, misrepresentation, ignorance and consequent hostility, the children of polemical dispute, are still very much a part of the American religious scene and are to be expected in our newspapers when they treat of religious issues.

The task confronting the Eastern Orthodox Churches and many of the American Christian churches is a

parallel one. The autocephalous churches (i.e., those independent of other jurisdiction) of the Christian East after the Council of Florence had two tasks. They had to defend themselves against Islam and Christianize the expanding Russian frontier as it moved rapidly into Asia. The double wall of Islamic military power and vast physical distance isolated the Eastern world from a Europe whose eyes were fixed on the New World and whose back was consequently turned on what once had been the commercial and intellectual center of the Western world. This cultural isolation from postmedieval Europe precluded on the part of the Eastern Christian Churches any constant self-examination made in the light of other Christian claims. Though there were some notable encounters with the expanding theological consciousness of Western Europe, a highly polemical apologetic, with all its blessings and faults, was developed in the East, which served rather to isolate still more the rational inquiry of the West from the liturgico-mystical experience of the East. The task of building the Russian Orthodox Church in the rapidly expanding domains of the "Third Rome" so preoccupied the energies of the Christian East that time for dialogue with the emerging West was deemed too much of a luxury.

The Christian churches of America were also preoccupied with a frontier, with problems of growth and organization that presented so great a challenge and proved so taxing a task that their apologetic was largely an impotent affair—very much like a suit of clothes ordered by mail, decent but hardly well-fitted. Yet it was enough to keep the churches in isolation while they feverishly built for the future. No frontier church could afford the luxury of reflective self-analysis while so much groundwork remained to be accomplished in a vineyard scarcely planted.

#### DESIRE FOR DIALOGUE

With their reaction to the proposed ecumenical council the Eastern Orthodox Churches, feeling a greater sense of urgency than in their relations with the World Council of Churches, have already laid aside many purely polemical positions. They desire to discover from their own theological meditation, framed in inter-Christian dialogue, the clear consciousness of what they are and what they aim to be. Now the Orthodox can come to ecumenical work with a marked advantage over the majority of American Christian churches, which prefer apologetic to reflection. This desire for dialogue and reflection marks perhaps the most significant advance yet made in Orthodox ecumenism.

The initial reactions of the Orthodox communities to the forthcoming ecumenical council have been basically conditioned by a lack of tradition of inter-Christian dialogue. They are marked in their positive aspects by a desire for reflection on the nature of the Orthodox Church, either within the autocephalous communities themselves or with small, unofficial groups outside the Orthodox communion, so that meaningful theological dialogue can begin before the Orthodox make any definite commitments.



# Williams and Myopia

Robert Boyle

FOR a number of years Tennessee Williams has been presenting to stage and movie audiences what he claims is a vision of reality. The literary editor of AMERICA, in common with a number of other critics, suggests in "Is Williams' Vision Myopia?" (AM. 7/30/60) that myopia warps Williams' vision, so that he expresses, not what is there, but what he thinks he sees. According to Fr. Gardiner, Williams sees man without much dignity or decency; the playwright sentimentally portrays man as one-directional, and the direction is downward. Williams is, in brief, a tough, violent, reversed version of Gene Stratton-Porter.

## EXCESSIVE REALISM?

This is not what I see in Williams' work. Not that I am pleased with everything there. Mr. Williams does seem, at times, to suppose that the answer to human problems lies in proper weaning procedures. But, as I read Williams, this tendency is peripheral to the real artistic accomplishment of seeing ultimates and expressing them.

Further, I would be happy to grant that myopia, taken as failure to see the fullest operations of faith and love, does afflict Williams' vision. But myopia taken as the basis for hallucination I do not find in Williams. Williams' vision, as I see the matter, reveals myopia in the same sense that Hopkins' vision does so. In a letter to Robert Bridges on October 8, 1879, Hopkins laments his difficulty in composing a tragedy:

I have, for one thing, so little varied experience.

In reading Shakespeare one feels with despair the scope and richness of his gifts, equal to everything; he had, besides, sufficient experience of life and, of course, practical knowledge of the theatre.

Experience of life, as I shall discuss later, is the basis for the vision of the artist, not knowledge of or belief about life. In these latter two Hopkins possibly, even probably, excelled Shakespeare—but not in experience, from which vision immediately flows. In any case, the scope of Shakespeare is lacking in the works of Hopkins and Williams. This does not mean that the work they have produced is myopic in the sense of false or shallow; it means only that it is myopic in lacking breadth.

It will be well at this point to attempt to express what I mean by "vision," since Fr. Gardiner and I are clearly not in agreement on this term. I do not consider it a

synonym for "point of view," which usually seems to refer to the point achieved by the seer as a result of thought and belief. Nor do I think that "vision" means thought or belief. The vision of the artist, as I use the term, precedes thought and belief. It comes to be conditioned by the artist's thinking and believing, but it does not stem from them. Thought and belief subsequently influence vision, but they do not determine it. Rather, vision springs from an intuition of the real which lies below conscious processes. In "Spring and Fall" Hopkins speaks of this basic intuition:

Nor mouth had, no nor mind, expressed  
What heart heard of, ghost guessed. . . .

Maritain, in *Creative Intuition in Art and Poetry*, speaks of "the fact that poetry has its source in the pre-conceptual life of the intellect." He points out with profound insight that we must ourselves arrive beyond logical signification "to a participation in the poetic intuition which was born in the spiritual night of the preconceptual activity of the poet." He adds: "The poet does not have to invest any argument with emotional force, because he does not begin with any argument. He begins with creative emotion, or poetic intuition, and the argument follows."

Maritain is speaking of the thrust of being into the mind, as is Hopkins in "To R. B.":

The fine delight that fathers thought; the strong  
Spur, live and lancing like the blowpipe flame,  
Breathes once and, quenched faster than it came,  
Leaves yet the mind a mother of immortal song.

The mind, impregnated by that intuition, goes on to "wear, bear, care and comb" the developing poem or drama for nine years, and in this process thought and belief play their parts. But that original penetration of the mind by mysterious being is the vital act which determines whether or not the resultant art-product can be a living being, and the true artist, faithful to his habit of art, can no more go wrong in dealing with his vision (not with his point of view) than the womb and blood of a mother, acting healthily in accord with nature, can go wrong in forming the child, as Hopkins goes on to state:

Nine months she then, nay years, nine years she long  
Within her wears, bears, cares and combs the same:  
The widow of an insight lost she lives, with aim  
Now known and hand at work now never wrong.

It is the baby that the doctor examines, not the mother's loving description of it. To deal with Williams as an artist, it is the works which we must examine, not what Williams says about them.

FR. BOYLE, S.J. professor of English at Regis College, Denver, Colo., contributed "On Teaching Dirty Books in College" to this Review (12/13/58).

At about the same time that Marya Mannes was castigating Williams, Anthony West, in the *New Yorker* for May 28, 1960, was castigating Jocelyn Baines. West aimed his sharpest knives at an academic disease which is rotting the approach to literature in the chalky graduate classrooms of our civilization. In his review of Baines' recent book on Conrad, West states with great power the bad critical results of attending to what Conrad *says* rather than to the works Conrad produces.

Twenty years of distinguished leadership in the field of criticism have made it clear that Fr. Gardiner normally does not deserve criticism like that which West heaps upon Baines. But in this case it seems to me that a similar point can be made, since Fr. Gardiner quotes Williams' rather inept reply to Miss Mannes and does not quote or adduce any specific work of Williams. As West states, what an artist says, thinks and believes outside his works is often misleading in any discussion of that artist's products.

Fr. Gardiner appears to hold that Williams' beliefs, if Williams wants to be honest in his work, must be determining in his artistic products: "If Williams honestly believes that there is very little essential human dignity and even very little essential human decency, then he can say nothing else honestly in his plays." This seems to me to be looking upon a dramatic work of art in highly romantic terms, as if it were the intimate confession of the author to the world. Must we suppose, in the light of *Macbeth*, that Shakespeare was dishonest if he did not in his heart believe in witches or in the divine

right of kings? Williams, like any dramatic artist, must express honestly what his *characters* think and believe. He himself, as artist, aims at revealing honestly, through a mysterious framing of speech and action, the depths of *other* human souls in operation.

Certainly the dramatic artist must see and express the ultimate moral choice of the character he creates. Herein lies the mystery and the power of drama, as of all literature. The "yes" or "no" of which Hopkins speaks, that ultimate acceptance of the real or rejection of it, forms the basis on which human beings find frustration or perfection. Shakespeare, above our other artists, sees and expresses this ultimate choice and its effects. In *Macbeth* we watch a man deliberately reject reality and wither in destructive frustration because he perseveres in that rejection. Here indeed, clearly and powerfully, is reflected that war between the flesh and the spirit which Fr. Gardiner rightly desires to see in great literature.

But in Williams' works Fr. Gardiner does not see it. I do. Not, indeed, with the clarity and power that I see it operating in Shakespeare's later plays. However, Williams does see and express that very war between love and hatred for which Fr. Gardiner looks in vain. Let me point out a couple of specific examples, widely known through the movies made from the plays.

#### THE EXAMPLE OF MAGGIE

In *Cat on a Hot Tin Roof*, Maggie struggles to bring her husband and others around her to live the truth, to love, so that they may attain some perfection of life, so that they may escape the frustration in which they live. She differs from Shakespeare's Juliet in many ways, but in the important thing she resembles Juliet closely. Both women fulfill the ideal of unselfish, unshakable, timeless love set forth in Shakespeare's "Sonnet 116." Juliet, failing through no fault of hers to be an ever-fixed mark guiding to perfection, is crushed by the violence and hatred which overwhelm her, and by the passion which sweeps her to suicide; Maggie fights and perseveres like a vulgar alley cat, but finally she does effect a change in the fetid atmosphere and stagnant, lying minds of those about her.

Maggie's unselfishness, it is true, labors under heavy burdens, but it survives. Maggie reeks of the concupiscence which operates in all of us—and by the way, might this not be what Williams means when he speaks of our lack of conviction of our essential dignity and decency?—and Maggie sometimes, like Juliet, acts from passion and ignorance rather than from love. But her love survives, as Desdemona's love survived. Maggie's love even manages to make an objective lie generate a truth—which moral lenses could never see. Artistic vision in every age has found this paradox operative.

Again, in *Suddenly, Last Summer*, Sebastian's mother, especially in the powerful film version, brilliantly reflects the frustration attendant upon evil choice. At the end of the play, somewhat like Hester Prynne, she withdraws completely into the hell of voluntary insanity and loneliness, whereas the girl steps, through the force of understanding, forgiveness and love, into a brave new world where she, like Pearl in *The Scarlet Letter*, can

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"grow up amid human joy and sorrow, nor forever do battle with the world, but be a woman in it." Williams' expression of his vision does not look like tough sentimentalism to me.

I am not claiming that Williams is an artist as great as Shakespeare and Hawthorne. I judge that he is not yet so. But he is not through yet, from all indications. Had Shakespeare stopped writing before 1600, he would certainly be a lesser figure in our eyes now. If Williams perseveres, he may yet be a greater one.

I am claiming that most of Williams' plays are good art-products, holding the mirror up to the reality in which we live. He lacks, as yet, the power and clarity of the later Shakespeare. But he shows a real habit of art in operation, and not least by rejecting fake clarity. He sticks to his vision. His work throughout implies man's natural drive toward perfection and happiness, though most of his characters frustrate and destroy that drive. That he sees our world in such dark colors is distressing to the optimistic, perhaps, but it would not surprise those Catholic theologians who have concluded that the majority of the human race is heading straight for hell. Williams' work, as the examples I have adduced illustrate, also implies that humans could reach their

perfection if only they would. I speak of his *work*, note, not of his published opinions.

If Williams fixed up his vision on the basis of belief, as it seems to me Graham Greene does at times, he would be less an artist. Greene sometimes gets lenses from the theologians to correct a vision he finds incomplete, and the result is an artistic blur like that on the miracles which symbolize the end of the affair. Williams, insofar as I know his work, has borrowed no lenses yet. He communicates what he sees, and has done well in expressing through work and symbol and action and structure the foul smells and disgusting attitudes of sin.

Myopic, then, in the sense of narrow, Williams is, but what artist is not, excepting the rare great ones? To blame Williams for not being Shakespeare reflects upon the judgment of the blamer. Fr. Gardiner, of course, does not do this. He sees Williams as projecting hallucination, as degrading man into a problem. I see Williams expressing vividly and with power the reality which he truly though narrowly sees. I am grateful to Williams the artist, and I trust he loves his art enough to be true to it, come what may. Someday, God willing, he may achieve, like Shakespeare in *King Lear*, the expression of the vision of love overcoming a world of evil.

## State of the Question

### A STUDENT FROM ABROAD SPEAKS HIS MIND

In the form of a "Letter to a Foreign Student" (AM. 9/3, p. 596), Robert Ostermann, an American Catholic layman and managing editor of the Baltimore archdiocesan *Catholic Review*, set forth some reflections on the differences confronting a foreign student in this land. Now, Francisco F. Claver, S.J., a Filipino and theological student at Woodstock College, Woodstock, Md., replies with an analysis of the impressions made on at least one such visitor.

DEAR MR. OSTERMANN: In your "Letter to a Foreign Student" you paint a picture of American society that, to me at least, seems a bit too grim and forbidding: too much darkness, too little light. But you had a point to make and you made it well.

There are, however, a few things we foreign students can say for ourselves about your society and its impact on us. I want to set them down in this letter. I do not presume to speak for all foreign students, not even for all those from the Philippines, but I think many will be in agreement with most of what I have to say.

You strongly encourage us not to lose our identity, not to become Americans. But does this mean we must remain

exactly as we are, untouched, unchanged, unspoiled by Americans and things American? Perhaps there are such people after all as the typical American or the typical Russian, and we too are typical of the people we represent. Must we be true to that type, whatever it is, true to all its faults and shortcomings, to its virtues and assets as well?

I think I know what you mean when you tell us to remain the way we are. But sometimes we wonder ourselves: *what* are we? What is that elusive something that will differentiate, say, an American from a Russian, a Filipino from a Japanese?

Distinctive physical features? But these do not determine how one must

think and act. Traits that can be easily acquired and just as easily lost, like the "proper" way of eating with a knife and fork? Or something more intimate and enduring, like a cast of thought, a pattern of behavior, a whole way of life? Are these differences or qualities—call them what you will—merely the results of upbringing and culture, or are they something reaching down into the innermost being of man?

I will not attempt to answer these questions (I am not sure I know how), but I feel I am on the right track when I say you want us to be what we believe we should be according to the best ideals of our own people.

Those ideals, whether or not articulated in precise codes and conduct and hedged in with sanctions peculiar to the society in which they operate, will most assuredly differ from people to people. But on closer scrutiny they prove to be nothing more nor less than the virtues that have through the ages been recognized as simply human, expressive of the best in man. You intimated this much when you spoke of our common humanity, its unfathomed mysteries, its myriad facets.

It is indeed sad that the varied, if superficial, forms that this nature of ours takes among peoples and nations should often be occasions of hostility



and misunderstanding. Is it sheer naïveté to suggest that fear and suspicion of people with strange features and stranger customs will disappear or at least be minimized if we do not ignore, as we often do, the great reality of our common nature? I do not think so. The more we approach to ideal humanity, the less divisive will be our many differences and the more lasting will be that much desired union of minds and hearts among the nations of the world.

But to get back to the foreign student. He will go back to his people some day and he will find acceptance among them largely to the extent that he becomes integrated once more into their way of life. A reasonable conformity, then, to his people's ways is necessary, even as such a conformity to your ways while he lives among you is likewise necessary.

And there are very good reasons for either behavior. In the one case, to put it rather crudely, the conformity is a must to avert any suspicions of "putting on airs." I believe it is true everywhere that one who has been abroad is looked upon as a privileged person of sorts, but woe to him if he calls attention to that privileged status in his dealings with his peers. In the other, the conformity is of an equally pragmatic nature: the student cannot very well further accentuate his foreign status by flaunting it before you at all times, by stubbornly clinging to his foreign ways—though that is his prerogative—because he must at all costs keep his identity. Paradoxically, to keep it intact, he must be prepared to shed some of it in some concessions to your manner of life. The proverb is still most relevant: When in Rome, do as the Romans do. It holds true for us while we are here; it will be more so when we go back to our people.

#### Fruit of a Student's Experience

Is our American experience then to be completely forgotten in that unswerving adherence to the traditional mores of our people? Is it to be mere memory, this experience, tossed away for good like the winter clothes that we of the tropics will never wear again? By no means. Even "Western society's hollow accomplishments"—which you would rather we did not imitate—have in their very hollowness a deep spiritual significance for us.

It does not take long for a foreign student to get used to the American image of affluence and achievement that you mentioned. Taken at its face value, we agree with you, it is a deceptive image, and empty—doubly so when we consider the great harm its meaningless cult has caused.

But there is another image, more substantial, more significant and true than the one you warn us against: the image of the innate freedom and dignity of the human spirit. I think this image finds its almost perfect embodiment in American society today. I say "almost" because it tends to get blurred somewhat in its actual translation in workaday living. But by and large the image is there, redeeming in some measure the excesses—such as, for instance, the "voracious selfishness" that you deplore—into which it can degenerate. It is this inspiring image of the free American that we seek to understand and hope to bring home with us.

For we cannot go back empty-handed, we cannot go back unchanged by our American experience. We leave you, your supermarkets and superhighways, your aid to the aged and social security benefits. We take back something more precious: an awareness of the worth of freedom and of human dignity, or, rather, a deeper awareness of it. And we will be all the richer because of it, all the more potent for the creation of that community of spirits that so befits our common humanity. That will be riches and power indeed.

I should feel extremely foolish saying such things. I do not. To you they may smack of the effusions about "liberty, equality, fraternity" that are spewed forth in rich torrents in July 4th orations and political rallies—worn-out clichés of a forgotten past!

Perhaps they are nothing more than clichés, and clichés cannot save the world. I wonder. They cannot—ever? The foreign student may some day be able to prove they can: in other parts of the world less fortunate, these same clichés can be utterly meaningful.

And meaningful they are to us even while we look around and are intrigued by how so fundamental a concept as that of human freedom and individual worth works in your society and permeates practically every aspect of it. To my mind the concept is the one unifying element in your highly complex

societal structure, the one plausible explanation, too, of its weakness and its strength. This is too sweeping an observation? It probably is, but as far as I can judge it is a valid one.

How the student can make the same concept or an enriched form of it operative in his own society is another question which would take us far afield. Suffice it to say that his problem will be principally a prudential one, and his success or failure as an agent of change and improvement will be in direct proportion to his acceptability among his people.

I hope I have not given the impression I am at variance with the thoughts you so beautifully expressed in your letter. I am not. I offer these for what they are worth as tentative answers to the question you posed, as possible leads to further discussion of some of your ideas.

#### Loyalty to One's Own Culture

One last thought: the foreign student need not fear that he is "buying American all the way" when, even to the point of seeming to lose his identity, he makes sincere efforts to understand what makes America great; nor that in injecting American ideals of freedom into his own society later on, he would be helping to create another America.

No, we do not need another America. But we do need other nations where people are free to develop their full potentials according to their own particular genius as a nation.

By this I do not at all imply that people elsewhere do not enjoy freedom; least of all, that they have no idea of what it is like. Far from it. We Filipino students, for example, know your concept of freedom—we received it from you and we shall be eternally grateful to you for the gift. Still new dimensions continually open up to us here in America and it would be downright folly for us to take them for granted as though we were beyond learning anything further. For I do believe that those dimensions are present in your society because nowhere has the image of free humanity come into clearer perspective than it has among you. And if men everywhere treasured that image, kept it clear and undimmed at all costs, would world communism long survive?

I remain, sincerely yours,

FRANCISCO F. CLAVER



# Books for the Children

Our children's writers and illustrators have been giving us exciting and memorable alphabet picture books of late. The remarkable Italian artist Bruno Munari has chosen to present *Bruno Munari's A B C* (World. \$3.50) as his first offering for American children. Surely his strikingly imaginative color combinations and his amusing rhymes will prove a captivating introduction to the world of learning. For the next encounter let me suggest *In a Pumpkin Shell* (Harcourt, Brace. \$2.95), in which author-illustrator Joan W. Anglund uses a nursery rhyme, an old saw or jingle, a piece of hoary schoolbook verse or an original poem to accompany her big letters and richly colored pictures. Once upon a time pastries were sold from *The Pie Wagon* (Lothrop. \$2.75). Artist Marilyn Miller shows just how the pies were arranged alphabetically by content, and author Lillian Budd keeps the reader guessing along with the little girl purchaser as to what fitted into the X rack.

ABC's held no terrors for Karoleena, a little Austrian girl of yesterday who could scarcely wait for the first day at her convent school. All unwittingly she was a nonconformist, and it wasn't until she started a vogue of her own that she was accepted by her classmates. *Karoleena's Red Coat*, written and illustrated by Charlotte Steiner (Doubleday. \$2.50), has a lovable and bewildered little heroine with appeal for ages 5-7.

Ann had trouble making friends with the goat which came to live with the family, until Grandmother explained that goats "hate dirty hands, shrill voices and wild gestures." *Nanette*, by Mireille Marokvia (Lippincott. \$3), is full of delicious, sly humor for girls 6-8. Artur Marokvia's illustrations bring out the French background to perfection.

*Moy Moy*, written and illustrated by Leo Politi (Scribner. \$2.95), describes everyday life in Chinatown and the great New Year doings from the point of view of a small girl. The story fairly radiates family affection, and the gorgeously oriental single- and double-page pictures capture the essence of Los Angeles' Chinatown. For ages 5-7.

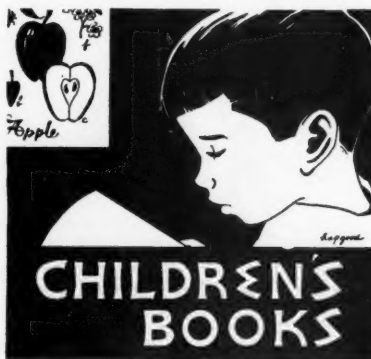
Little Maria would have liked having Moy Moy to share her solitary life on a West Indian island. As it was, she learned from her grandfather how she might use her talent for drawing and her vivid imagination to make a playtime world for herself. *Lonesome Maria*,

by Elizabeth Coatsworth (Pantheon. \$3.25), is a distinguished story, illustrated by Evaline Ness in arresting combinations of orange and brown. For ages 7-9.

Up in the deep woods of Quebec little Baptiste took a more practical way to end his lonesomeness. His parents were somewhat astonished when he adopted a baby moose. Somehow it was impossible to teach Mac how to behave, or even to become reconciled to his sheltered life. The solution to the problem of *My Friend Mac*, by May McNeer (Houghton. \$2.75), drastic though it proved, was a relief to everyone concerned. Lynd Ward's illustrations bring out all the fun and action of this delightful yarn for ages 7-9.

## Dogs—and Other Creatures

Juanito never needed his dog more than during the bewildered days following the move to New York from Puerto Rico. His pet disappeared and Juanito was in a terrible dilemma: How could he undertake a search when he didn't know the language of this strange city? *My Dog Is Lost*, by Ezra Jack Keats and Pat Cherr (Crowell. \$2.75),



is an appealing story, which, incidentally, will give the reader a smattering of Spanish. The illustrations are by Mr. Keats.

The good Saint Roch gave up a comfortable life to serve the poor and unfortunate. And all through his travels his little dog accompanied him. Thus it wasn't altogether strange that Fidele should be waiting outside the gate of heaven after Saint Peter had admitted his master. What *was* odd was the way a hitherto unbroken rule was abrogated that day. *Fidele*, written and illustrated by Mary E. Little (Scribner.

\$2.75), is related in simple sentences fitted between the numerous illustrations in lively medieval spirit. For ages 6-8.

*Welcome Home*, by Ludwig Bemelmans (Harper. \$3.95), should solace the hearts of animal lovers, for its cheerful verses tell how the fox gives hounds and hunters a real run for their money and lives to have the last laugh. Bemelmans' huge illustrations for this oversize picture book are among the most dramatic, amusing and imaginative that he has ever given us. For ages 6-8.

Some adults will look askance at *The Candy Basket*, written and illustrated by Valenti Angelo (Viking. \$2.50), for its hero is a mouse who enjoys a comfortable existence amid the delicious foods in a hotel. One day he finds himself in a horrible predicament—actually ensconced within the *pièce de résistance* of a luncheon party. I hasten to assure readers 6-8 that our mouse survives his ordeal, for the guests remember in time that they are officially incorporated as an animal-lovers' society.

If you want to get a discussion going in certain circles mention "controlled vocabulary," but I warn you that the conversation may develop into a hot argument, for there is no doubt that the market is flooded with little books written with the purpose of taking the work out of learning to read. What if the excitement and sense of achievement are removed, too? But enough of that. Let me mention a couple of stories which succeed in being entertaining despite their grim mission. *Green Eggs and Ham*, written and illustrated by Dr. Seuss (Random. \$1.95), uses a fifty-word list plus typically uninhibited illustrations to relate a sustained bit of spoofery which will intrigue children 4-6—and may leave adults with a grudging admiration for Dr. Seuss' skill in adapting the rhyme-scheme of an old song. *Harry and the Lady Next Door*, by Gene Zion (Harper. \$1.95), is another story which has overcome its "I Can Read" strait-jacketing. Harry is a dog already familiar from earlier stories. This time he succeeds in getting rid of a songstress neighbor in a way which relieves his own auditory nerves and pleases her ego. Margaret B. Graham's illustrations are just as clever and rib-tickling as they have been in the previous Harry stories with untrammelled vocabulary.

For the child who enjoys stretching his imagination Eve Merriam collects *A Gaggle of Geese* (Knopf. \$2.95) and adds "a pride of lions," "a cowardice of curs," "a hover of trout" and "a drift of hogs"; not forgetting "an exaltation of

larks," and "a murmur of starlings," which along with the identifying illustrations by Paul Galdone insure that the book will delight the perceptive child 4-8, and perhaps introduce the supposedly unimaginative to the wonders of words and the poetry bound up in ancient nomenclature.

We are indebted to Paul Galdone for a picture book edition of *Old Mother Hubbard and Her Dog* (Whittlesey. \$2.25), in which the spirited verses of the old rhyme are matched with lively illustrations to make a droll gift for ages 3-6. Tony Palazzo's version of *Henny Penny and Chicken Little* (Garden City. \$1.) makes a wryly amusing tale for ages 3-5 with pictures in Palazzo's favorite primary hues. Adrienne Adams has drawn illustrations in rich and muted tints for Grimm's tale *The Shoemaker and the Elves* (Scribner. \$2.95).

#### Stories for Readers 8-10

It's a great satisfaction to a neophyte reader to pick up a book with real chapters. Such a story is *Hide and Seek*, by Dorothy Clewes, illustrated by Sofia (Coward. \$2.50). Penny's excitement at spending a day on a farm turned into disappointment for a while, for she hadn't realized that the people and animals worked quite so hard. Long before the day was over, however, she discovered that even the work could include fun and adventure.

Becky was a fortunate little girl, for she lived on a farm all the year round. And her family was full of ideas for surprises—especially for birthdays. We follow Becky all through the hours of her tenth birthday, a day of giving as well as receiving, and share the climax of "just the most magic birthday" she had ever had. *Becky's Birthday*, written and illustrated by Tasha Tudor (Viking. \$3), gives a glimpse into a bygone world where families made their own fun and love was its most important ingredient. This is a large flat book in which the pictures are every bit as important as the story.

Pod and his two sisters had plenty of love from their grandparents on their farm somewhere in the Southwest, but they knew that the old people were constantly worried about the lack of water on their land. This was the reason Pod undertook the expedition which ended in near-disaster—and in the accidental discovery of something even more important than the hoped-for gold. Ruth B. Juline's title, *Lost Indian Treasure* (Westminster. \$2.95), is somewhat misleading, for incident rather than plot, personalities rather than action, family love and faith in God rather than mys-

tery dominate this very appealing story.

Long ago in Michigan Territory a little farm girl yearned to go to school. Her motives were somewhat mixed, it is true, but she got the cooperation of her family and the entire community, so that finally not only a schoolhouse but *A Teacher for Tibby*, by Lee Priestley (Morrow. \$2.75), became a reality.

Susan Mathis would have sympathized with Tibby's yearnings, for she and her migrant family had no opportunity to attend school in the Texas of fifty years ago. The children worked hard picking cotton and knew how to make the most of infrequent playtime and makeshift playthings. The great treasure was an old school Reader and the little girl's high aim was to buy a family Bible. *White Harvest*, by Lela and Rufus Waltrip (Longmans. \$2.95), is not gloomy despite its poignant theme, and surely reading this story will develop sympathy and understanding for the underprivileged.

Alan's problem in *Quarterback's Aim*, by Beman Lord (Walck. \$2.75), was a frustrating one. He knew he was good at passing and running, but he was such a lightweight that the coach of his grade school football team didn't dare use him. Exercise and rich diet did little for Alan and he was near despair when he



Don Tiburcio's Secret

hit on the idea which convinced Coach Hummel that Alan was the team's SW (Secret Weapon). Good reading and excellent psychology.

Tommy Brackett has been pushed around for so long that he scarcely dares hope that he will find refuge with fierce-looking, soft-hearted Uncle Cyrus on his lighthouse off the New England shore. Sure enough, things are in a bad way. It is through evidence found in various sources (including books) that the mystery which has shadowed the lighthouse for fifty years and which is now threatening Mr. Brackett's job is cleared up. Good atmosphere, good characterization and good talk permeate *Dead Man's Light*, by Scott Corbett (Little, Brown. \$3), and the skeptical reader will find his guns spiked by the documentary

evidence built right into the plotting.

Wilbur Warren and his new and practical pal, Vic Tilotta, find their skiff-salvaging and treasure-seeking enterprises thwarted by unseen forces. Things become serious before the mystery is solved with the aid of the U.S. Coast Guard. *Secret of the Beach*, by Adair R. Sullivan (Longmans. \$2.95), is not so much a mystery story as a

For winnowing the season's crop of children's books we are indebted to Miss Ethna Sheehan, Coordinator of Children's Services, Queens Borough Public Library, New York.

narrative of struggle, disappointment and human relationships from the viewpoint of a friendly, lonesome and imaginative 12-year-old boy. Good writing; good values. Setting is the Gulf of Mexico.

Becky Blair plays "turnabout" with her twin sister at the worst possible time, and as a result is condemned to a vacation with her aunts in sleepy Green Hills. At the same time shy Rachel is left to the mercies of the obstreperous cousins whose farm summer Becky had intended to share. *The Turnabout Twins*, by Helen F. Daringer (Harcourt, Brace. \$3), is a warm story of an impetuous, unsophisticated, well-brought-up girl—a real personality.

Badge Lorenn's life in the Tasmanian bush would have been considered austere and underprivileged by American pioneers of generations ago. And yet Badge and his parents, while completely isolated and living without the barest comforts, are not too many crow-flight miles from radios and automobiles. The loss of a cow is a tragedy, and the expedition to seek the calf she may have left gives scope for a story of adventure, danger and discovery, all against a background of wonderful characterization, warm yet undemonstrative family relationships and superb natural surroundings. *Devil's Hill*, by Nan Chauncy (Watts. \$2.95), will be a delightful discovery for boys and girls undaunted by the unfamiliar Australian dialect and slang terms.

Life was hard but uncomplicated for half-gypsy Pepe until scholarly Don Pablo came to town with his parrot and his books. Then, almost in spite of himself, Pepe became interested, not only in the parrot and his master, but in the school Don Pablo taught. When the unworldly schoolmaster ran into difficulties, it was Pepe who used his brain and his new-found knowledge to unravel *Don Tiburcio's Secret* (Pantheon. \$3).

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This pungent story of modern Spain, written in French by Jeanne Loisy, has been translated into racy, colloquial English by James Kirkup. Memorable writing for good readers.

Susan Price precedes the rest of her family to the small New York community where the Prices hope to rent Capt. Daniel Foster's interesting old house—the only one available. Immediately Susan comes into conflict with the captain's touchy grandson Gene, and finds his doings, as well as those of an eccentric neighbor, peculiar to say the least. All this is a prelude to Susan's chilling experiences later on in the Foster house.

Phyllis Whitney has put her customary fast-paced writing into *Mystery of the Haunted Pool* (Westminster, \$2.95).

To protect him from the unnatural uncle who was arranging for his murder, Pedro Luis Molino's old nurse puts him in the care of Antonio Pigafetta, just as this famous historian is about to sail with Ferdinand Magellan. And so it happens that Pedro gets his heart's desire, a chance to go to sea. The main part of the book concerns Magellan's eventful and tragic global voyage, as seen through Pedro's eyes. Magellan emerges as a salty and honorable commander, a man of faith and courage.

*Ship's Boy With Magellan*, by Milton Lomask (Doubleday, \$1.95), is an invigorating and inspiring story, with occasional sentimental overtones.

The delight that many modern children take in poetry and the intangibles of the imagination is a source of amazement to those adults who can only remember childhood exposure to long dull poems in thick close-printed volumes. Today the packaging is good and the selection is geared to the child's interests. Our finest poets are aware of this audience. For instance, in *Wind Song* (Harcourt, Brace, \$3), Carl Sandburg has collected some of his short poems in free verse. On the whole they are soliloquies, capturing the poet's impressions of nature's paintings in landscape and sky, and his orchestration of melodious and strident phrases and words. For ages 9 and up.

#### Poetry and Fantasy

"Let no one suppose/ that the creatures he knows. . . are all that the animal kingdom can show." For proof, the English poet James Reeves introduces us to *Prefabulous Animiles* (Dutton, \$2.50), such as the catipoce and the hippocrump; and we can shiver to a variety of metres, from the ballad to the ode, and maybe can hear Carroll, Lear and Belloc chuckling in the background. Edward Ardizzone's numerous black and white illustrations are an integral part of this scary fun for ages 6-10. *The Wandering Moon* (Dutton, \$2.50) is another 1960 sampling from James Reeves, in which imagination, magic, drollery and observation of little things in nature and everyday life are blended for ages 7-11.

In *Heather and Broom* (Holt, \$3.25), Sorche Nic Leodhas gives us a fresh and wholly delightful collection of folktales from the Scottish Highlands. There are goblins and brownies, a few enchanted seals and, of course, brave lads and lovely lassies. For ages 8-11.

*The Enchantress*, by Edgar Parker (Pantheon, \$3.25), was a sorceress-princess who succeeded in discouraging all suitors until an extremely purposeful knight came along. He insisted on undertaking the three perilous expeditions which had brought disaster on his predecessors. The only thing the princess could do to protect him was to change herself into an owl, and endeavor to forestall him in each of his quests. Gay spoofery of a familiar folk theme for ages 8-10.

Gist and Meriweather were a sore trial to their father. He took drastic measures to knock the wickedness out of them. All was in vain, until the time



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the boys encountered a *thing* in the woods and spent the night trying to escape from it. *The Spooky Thing*, by William O. Steele (Harcourt, Brace, \$2.75), is based on a tall tale, and exudes drollery with every rollicking twist of its Tennessee phraseology. For ages 8-10.

*The Little Leftover Witch* found a home with Lucinda and her parents. But oh dear, what trouble she gave them. She refused to abandon her ugly hat, demanded queer witch food and preferred bats and cats to dolls. There is good psychology as well as a warm family atmosphere in this little story for ages 7-9 by Florence Laughlin (Macmillan, \$2.75).

Long ages ago, a dragon carried a little Chinese boy over the ocean to Mexico. In the time which is now, a small Mexican boy whose features are oddly oriental rediscovers the dragon and persuades him to do a special favor for the townsfolk at Christmas time. And that, says author Ruth Sawyer, is why Mexican children love dragons. *The Year of the Christmas Dragon* (Viking, \$2.50), is tender and reverent and amusing. Hugh Troy's black and white illustrations are delightful. For ages 7-9.

In *Deck the Stable*, by Ivy O. Eastwick (McKay, \$2.75), the farm animals and the wild creatures prepare the manger for the Christ Child, decorate the stalls and bring food for Mary. The action is described in lively rhyme, with pictures by Nora S. Unwin setting the scene against a modern American farm background. This is a large picture book for ages 5-7. Dorothy Sayers fills out the Gospel account of the first Christmas with a little judicious and reverent embroidery, and goes on to tell something about the significant events that followed immediately after the birth of Christ. Her loving and careful work, together with Fritz Wegner's luminous illustrations, makes *The Days of Christ's Coming* (Harper, \$1.50) a gift to be treasured by ages 5-8.

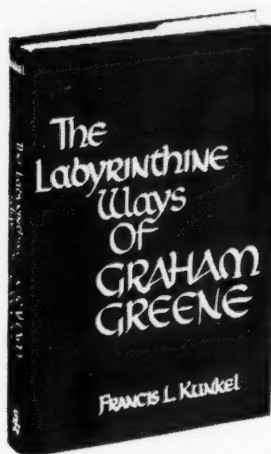
#### For Older Boys: The Past

The first Christmas is the high point of *Petrus*, by Joseph E. Chipperfield (Longmans, \$2.95). This dog grew up in the wilds of Mount Hebron, was befriended by the shepherd Saul, and on a certain starry night joined his master at the Manger. Years later, after the death of Saul, Petrus sought out the Boy Christ and never again left His side. The writing is somewhat florid at times, but the story is filled with action, and weaves a spell through its biblical echoes and its evocation of atmosphere.

It didn't seem likely that Harry Rushden, impoverished son of a knight slain at Agincourt, would ever cross the path of the child king Henry VI, who shared his birthday as well as his name. Yet meet they did, even though Harry had been apprenticed to a goldsmith and seemingly had no chance of taking his hereditary place in life. Harry's loyalty and courageous service earned him the

affection of the pathetic young monarch, and thus he was present during some stirring events, including a hypothetical meeting with Joan of Arc. *Here Comes Harry*, by Hilda Lewis (Criterion, \$3.50), is a rich and satisfying novel about a crucial period in the history of England and France. The boys (and girls, too) whose appetite has been whetted by this story of the early por-

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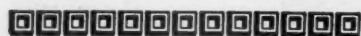
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tion of the 15th century will find Harry's London busier and even more crowded when they visit it again in 1481 through *Caxton's Challenge*, by Cynthia Harnett (World. \$3.95). Bendy is apprenticed to England's pioneer printer and shares the work and excitement of outwitting Caxton's unscrupulous enemies and of locating and printing Thomas Malory's *Mort d'Arthur*. Caxton and his time really come alive in this story, and we are always aware that the characters are living in an age of faith.

Diego de Molino was a wild young spark whose father, quite understandably, banished him to his cousin in Cuba to keep him out of further trouble. Diego himself tells the story of his voyage, his experiences in Cuba and his participation in the conquest of Mexico under Cortés. *The Young Conquistador* (Dodd, Mead. \$3) is no starry-eyed dreamer. He sizes up his uncle the governor with no difficulty at all, and he accepts philosophically and realistically the hardships and bloodshed which accompany the pacification of the enemy tribes. The author, Maryknoll Fr. Albert J. Nevins, knows his locale, and he knows human nature well enough not to paint Diego as anything but a likable, maturing lad who sees things in the perspective of his age.

### Stories of Today for Older Boys

*The Hands of Cormac Joyce*, by Leonard Wibberley (Putnam. \$2.95), is the story of a critical few days in the lives of the Joyce family and their neighbors on an island off the Irish coast. An accident to his father's hand when a great storm is approaching, makes young Jackie realize that it is Cormac Joyce's interior fortitude rather than his physical strength which makes him a remarkable man. Though set in the present, this is a timeless, saga-type story. The characters are etched with clarity and sympathy, and the atmosphere and narration are superb.

When Lee Langston is given the last of the Tomlin Llewellyn setters, he has to win his mother over to the acceptance of Sad; then he has to train the brilliant but overexuberant dog to overcome the puppy drawbacks which keep him from being a champion. The Langstons are a friendly, undemonstrative family living on a Southern cotton farm. The father loves bird dogs as much as his son does, and much of this story deals with the transmission of his lore to Lee. *Sedge-Hill Setter*, by Tom Person (Longmans. \$2.95), should prove a popular as well as unforgettable story about a peculiarly fine American way of life.

Sam Sloat has earned his nickname

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King Alfred of England allows his young daughter Elstrid to go on a pilgrimage to Rome, in a maneuver to postpone or forestall an unwelcome marriage to Ragnar, a Christianized Northman. However, the girl is dogged by spies in Rome, besieged by Ragnar on her way home, and even kidnapped—all through the machinations of Ragnar. *Journey for a Princess*, by Margaret Leighton (Farrar, Straus & Cudahy. \$2.95), which is based on historical fact, gives excellent pictures of ninth-century manners and customs. The writing is colorful and vivid.

#### For Older Girls

In Ohio in the years 1912-13, impetuous Ginger worked furiously at her creative writing. Piles of rejection slips failed to dampen her spirits. It took her acquaintance with a reporter on a local paper coupled with the great Dayton flood to set her on the road to her future career. There is something so real and natural about the heroine of *Promises in the Attic*, by Elizabeth Friermood (Doubleday. \$2.95), that the reader will enjoy meeting her.

A gang of international jewel-thieves works under cover in Laureata boarding school to steal the pendant which had



My Friend Mac

been given to Joan by a former roommate. What Joan had thought to be a piece of costume jewelry turned out to be a gem that had belonged to Marie Antoinette. *The Pearl Pendant Mystery*, by Dorothy H. McGee (Dodd, Mead. \$3.00), brings us, after many false leads, to a climax involving the police, the F.B.I. and the French authorities.

Because of her too freely expressed views on the place of college women in the business world, Charlotte Mason fears she has permanently antagonized Drew Cameron. More than once during her vacation job with the local newspaper she is tempted to throw her problems on masculine shoulders and risk Drew's "I told you so." *Something of My Own*, by Neta L. Frazier (Long-

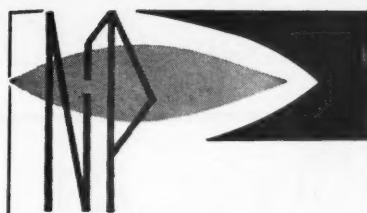
mans. \$3.25), brings Charlotte through her summer of growing and learning in such a believable manner that the reader will agree that Charlotte can accept Drew's marriage proposal with the certainty that mutual love and faith will take care of future problems. The plot and characterization are backed by a muted but pervasive religious conviction.

The Driscoll fortunes are at a low ebb when they get the chance to spend the summer on a Canadian lake, with the further chance of inheriting Uncle Hugh's valuable property if they can meet the terms of his will. *Tomorrow Island*, by Kathrene Pinkerton (Harcourt. \$3.25), solves several problems for Sue Driscoll, and gives her an increased appreciation for her family and an understanding of herself and of the two young men who come into her life. This is a story with fascinating background and absorbing action, but one could wish that the characters had some slight feeling for religion as a help with their problems.

#### Some Books of Information

*Mountains on the Move*, by Marie H. Bloch (Coward-McCann. \$3.50), answers many questions about our American land. How does a river force a way for itself between mountain ridges? Why does the Mississippi have its great delta? What is a drumlin? A moraine? Is our earth still changing? Photographs add to the value of this book for ages 9-12. *From Stones to Skyscrapers*, by Thea and Richard Bergere (Dodd, Mead. \$3.50), is a survey of styles of architecture used in public buildings down through the ages, with useful definitions of terms and illustrations of structural details and of famous buildings. For ages 10-14. *The Golden Age of Railroads*, by Stewart H. Holbrook (Random House, Landmark. \$1.95), includes chapters on history, inventors, financiers, colorful characters, disasters, etc. Readers 9-13 will find much human interest material here.

In *The World of the Pharaohs* (Pantheon. \$4), Hans Baumann takes the reader along with his hero Megdi (a modern Egyptian boy) on a fascinating tour through the pyramids and temples, with sidelights on history. Illustrated with photographs in color, this is a stimulating book for readers 9-14. Portugal has been neglected in books for American children. It is good to be able to recommend *The Land and People of Portugal*, by Raymond A. Wohlrabe and Werner Krusch (Lippincott. \$2.95), which surveys history, discusses customs, industry, ways of living in the



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by G. Vauthier

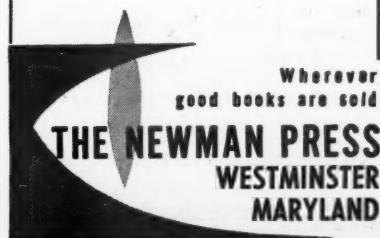
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WRITE FOR BULLETIN A

various areas and describes famous buildings and shrines. For ages 9-13. *This is New York*, by M. Sasek (Macmillan. \$3), is the latest in a delightful series in picture book format for ages 7-10. The exciting illustrations and brief lines of text paint an amusing and original picture of a cosmopolitan city.

## Biographies

*The Courage of Dr. Lister*, by Iris Noble (Messner. \$2.95), is the courage of a gentle, shy man who loved humanity and who studied, experimented and read until he worked out his method of killing the germs that caused so many deaths following surgery. Mediocre writing but inspiring information for ages 11-14. *Jenner and the Miracle of Vaccine*, by Edward F. Dolan (Dodd, Mead. \$3.50), tells of the investigations and experiments by which Jenner proved the validity of his theory concerning the control of smallpox and the setbacks and opposition that plagued him even after he achieved success. The scientific angle is handled well here, but the style is frequently too colloquial. For ages 11-16. Modern colloquial language is more apropos in *Knute Rockne*, by Arthur Daley (Kenedy. \$2.50). This account of the Norwegian Lutheran immigrant who became Notre Dame's dynamic coach and a convert to the Catholic faith will prove easy reading for ages 10-14. Not so many young readers 10-14 are aware that the great Buffalo Bill became a Catholic on his deathbed. *The Long Trail*, by Frank Kolars (Benziger. \$2), relates this at the climax of an absorbing biography of an American who worked on wagon trains, herded cattle, rode the Pony Express, fought Indians—all before the adventures of his adult life began.

Little is known about Saint Anne, the mother of our Lady. Wisely, in her appealing little "Patron Saint" book *Anne* (Sheed & Ward. \$2), M. K. Richardson lets readers 8-11 see how she might have lived in her Palestinian environment with Old Testament religion and custom for her background, and with the New Testament law edging above the horizon as she taught her small daughter. There are stories about shrines to the saint and a little bit about later saints who bore the name Anne. The colloquial language of *Father Madden's Life of Christ*, by Richard R. Madden (Bruce. \$2.95), may cause raised eyebrows, yet I challenge readers 11-16 to dip into this and come up without increased reverence for Christ and His Mother and a deeper understanding of what our Lord did for us when He was on earth.

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## All About Indians

There is so much synthetic material on the market about the American Indians (TV characters are not the least phony) that it is a pleasure to welcome such a book as *The American Indian* (Golden Press. \$5.95). This special edition for young readers has been adapted by Oliver La Farge from his *A Pictorial History of the American Indian*, and it is not only a beautiful book—it is authentic. It is wonderfully illustrated by more than 400 color photos, contemporary paintings and prints, and boasts of some specially commissioned paintings by André Dureneau. This will be an admirable Christmas gift for any youngster who wants to know what the Indians were really like.

## THEATRE

BECKET, sponsored by David Merrick at the St. James, is an impressive chronicle drama, written with skill and eloquence and brilliantly performed. At this point in the theatrical year it is the season's most satisfying experience. The author is Jean Anouilh, a prolific French dramatist, whose previous works shown in America include *The Lark*, based on the career of Joan of Lorraine, the vinegary *Waltz of the Toreadors* and the delicately sentimental *Time Remembered*. Anouilh is as versatile as he is prolific.

The title character is Thomas Becket, Archbishop of Canterbury before the episcopacy became an appendage of the Crown: his adversary is Henry II, King of England and Duke of Normandy. The essential point at issue is whether the prelate shall function as spiritual head of the nation or shall the king, by making the archbishop his pawn, be the final arbiter of spiritual as well as temporal issues. It was the beginning of a long contest which the Church finally lost when Wolsey capitulated to Henry VIII. Becket, refusing to yield, is murdered by the king's henchmen.

Anouilh, who can write in a serious or comic mood with equal facility, has molded *Becket* in the classical matrix. The antagonists have dignity and greatness of stature, and they defend their positions in the elevated speech that comes naturally to men who believe in a cause. But there is reason for doubt that the portrait of Becket, while dramatically vivid, is historically accurate. In the early scenes Becket is shown as



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the king's boon companion, a comrade in profligate pleasures. Such a relationship between men, separated by fifteen years in age would be unusual.

Laurence Olivier is splendid in his portrayal of Becket's spiritual motivation guided by an acute intellect, and Anthony Quinn's rendering of the swaggering dignity of the king is an impressive performance. As there are more than twenty speaking parts in the drama, deserved credits for capable acting by members of the supporting cast must be omitted. But we must mention Robert Eckles, as the dissimulating King of France.

Oliver Smith's sets and the costumes by Motley provide a colorful and persuasive background of pageantry for action. While Peter Glenville's over-all direction is commendable, the scene in which the Pope confers with one of his advisers is a distressing *gaucherie*. Anouilh obviously wrote the scene for irony, but Edward Atienza and Dina Terranova play it for laughs.

THEOPHILUS LEWIS

## THE WORD

*Humbly we beg You, almighty God, to command that these gifts be carried by the hands of Your holy angel to Your altar on high, in the sight of Your divine majesty . . . (The last of the Offering Prayers in the Canon of the Mass).*

Still the Church prays in the Mass for divine ratification of the sacrifice. The language of the liturgy now brightens with an imagery that is at once reminiscent of the Old Testament angelology and strongly reflective of the Johannine Apocalypse.

In the Book of Tobias the archangel Raphael, that celestial physician and psychiatrist, declares: *When thou, Tobias, wert praying, and with tears . . . I, all the while, was offering that prayer of thine to the Lord.* St. John, in his flaming vision, speaks several times of the golden altar which stands in the presence of God, and at one point he writes: *There was another angel that came and took his stand at the altar, with a censer of gold; and incense was given him in plenty, so that he could make an offering on the golden altar before the throne, out of the prayers said by all the saints.*

In such rich scriptural terms the Church begs that the sacred sacrifice which is offered on earth may be approved, ratified and accepted in heaven,

that the oblation which is made at *this altar*—and here the priest reverently kisses the altar table—may be angelically borne to God's altar on high. The liturgy does not specify a particular bright spirit for this splendid task, and a very old text of the Canon mentions heavenly ministers in the plural, but perhaps we may imagine a suggestion here of St. Michael, the guardian of the Church.

Now we meet the second explicit reference in the sacrifice to the sacred culmination that is yet to come: *that as many of us as, at this altar, shall partake and receive the holy body and blood of Your Son, may be filled with every heavenly blessing and grace.*

When we examine the liturgy of the Mass it becomes amazing that Jansenism and Jansenistic trends should ever have succeeded, as they most certainly did, in keeping perfectly good people from receiving Holy Communion. The liturgy leaves no doubt that the sacred eating is the normal, natural consequence and conclusion of the sacrificial act. One would think that any perceptive Catholic, reading this prayer at a Mass in which he does not intend to receive Holy Communion, would experience at least a vague, if not a painful, sense of being somehow left out of the completeness of the sacred action. We give Christ to God in the Mass. At once God looks to give Christ back to us in Holy Communion.

(Let us studiously avoid any comment on those good but unaware people who unnecessarily or lightly or mechanically receive Holy Communion before Mass.)

Aptly we ask for *every heavenly blessing and grace*, for this noble prayer is all *heavenly*. As in the case of the sacraments, the entire liturgy and the whole economy of the Church, one of the long-range effects of the Mass is gradually to detach our human affections from all that is strictly material and secular and earthy, and fix them on what is spiritual and eternal and supernatural, in short, on what is *heavenly*. The project is a formidable one and, as might be expected, doesn't always work out to perfection. Still, the perceptive Catholic whom we mentioned will understand what way the wind that is the Holy Spirit is blowing. We all of us must periodically shake ourselves with the strong reminder that things won't always be this way, whatever way they are; that as far as this life, with all its joys and sorrows and tedium, is concerned, all we have to do is wait, and there'll be some big changes made.

VINCENT P. MCCORRY, S.J.

America • NOVEMBER 19, 1960

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